

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

Namo tassa bhagavato arahato sammāsambuddhassa.

Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

ကောသလရဉ္ဇော ပရာဇယ ဝတ္ထု

၂၀၁။ ဇယံ ဝေရံ ပဿတိ၊ ဒုက္ခံ သေတိ ပရာဇိတော၊
ဥပသန္တော သုခံ သေတိ၊ ဟိတ္တာ ဇယပရာဇယံ။

XV. (3) Kosalarañño Parājaya Vatthu

Verse 201

201. Jayam veram pasavati, dukkham seti parājito
Upasanto¹ sukham seti, hitvā jayaparājayam.

201. Conquest begets enmity; the conquered live in misery; the peaceful live happily having renounced conquest and defeat.

Verse 201

XV (3) The Story of the Defeat of the King of Kosala

While residing at the Jetavana monastery, the Buddha uttered Verse (201) of this book, with reference to the King of Kosala who was defeated in battle by Ajātasattu, his own nephew.

In fighting against Ajātasattu, the King of Kosala was defeated three times. Ajātasattu was the son of King Bimbisāra and Queen Vedehī, the sister of the King of Kosala. The King of Kosala was ashamed and very much depressed over his defeat. Thus his lamentation: "What a disgrace! I cannot even conquer this boy who still smells of mother's milk. It is better than I should die". Feeling depressed and very much ashamed, the king refused to take food, and kept to his bed. The news about the king's distress spread like wild fire and when the Buddha came to learn about it, he said, "Bhikkhus! In one who conquers, enmity and hatred increase; one who is defeated suffers pain and distress:

Then the Buddha spoke in verse as follows:

201. Conquest begets enmity; the conquered live in misery; the peaceful live happily having renounced conquest and defeat.

1. upasanto: the peaceful: one who has extinguished the fire of moral defilements.

အညတရကုလဒိရိကာ ဝတ္ထု

၂၀၂။ နတ္ထိ ရာဂသမော အဂ္ဂိ၊ နတ္ထိ ဒေါသသမော ကလိ၊
နတ္ထိ ခန္ဓသမာ ဒုက္ခာ၊ နတ္ထိ သန္တိပရံ သုခံ။

XV. (4) Aññitarakuladārikā Vatthu

Verse 202

202. Natthi rāgasamo aggi, natthi dosasamo kali

Natthi khandhasamā dukkhā, natthi santiparam sukham.

202. There is no fire like passion; there is no evil like hatred; there is no ill like (the burden of) khandhas; there is no bliss that surpasses the Perfect Peace (i.e., Nibbāna).

Verse 202

XV (4) The Story of a Young Bride

While residing at the Jetavana monastery, the Buddha uttered Verse (202) of this book at the house of a lay-disciple, with reference to a young bride.

On the day a young woman was to be wedded to a young man, the parents of the bride invited the Buddha and eighty of his disciples for alms-food. Seeing the girl as she moved about the house, helping with the offering of alms-food, the bridegroom was very much excited, and he could hardly attend to the needs of the Buddha and the other bhikkhus. The Buddha knew exactly how the young bridegroom was feeling and also that time was ripe for both the bride and the bridegroom to attain Sotāpatti Fruition.

By his supernormal power, the Buddha willed that the bride would not be visible to the bridegroom. When the young man could no longer see the young woman, he could pay full attention to the Buddha, and his love and respect for the Buddha grew stronger in him. Then the Buddha said to the young man, "O young man, there is no fire like the fire of passion; there is no evil like anger and hatred; there is no ill like the burden of the five aggregates of existence (khandhas); there is no bliss like the Perfect Peace of Nibbāna".

Then the Buddha spoke in verse as follows:

202. There is no fire like passion; there is no evil like hatred; there is no ill like (the burden of) khandhas; there is no bliss that surpasses the Perfect Peace (i.e., Nibbāna).

At the end of the discourse both the bride and bridegroom attained Sotāpatti Fruition.

ဧက ဥပါသက ဝတ္ထု

၂၀၃။ ဇိယတ္တပရမာ ရောဂါ၊ သင်္ခါရပရမာ ဒုခါ၊
ဧတံ ဥတ္တာ ယထာဘူတံ၊ နိဗ္ဗာနံ ပရမံ သုခံ။

XV. (5) Eka Upāsaka Vatthu

Verse 203

203. Jighacchāparamā rogā, saṅkhāraparamā dukhā
Etaṃ ñatvā yathābhūtaṃ, nibbānaṃ paramaṃ sukhaṃ.

203. Hunger is the greatest ailment, khandhas¹ are the greatest ill. The wise, knowing them as they really are, realize Nibbāna, the greatest bliss.

Verse 203

XV (5) The Story of a Lay-Disciple

The Buddha uttered Verse (203) of this book at the village of Āḷavī, with reference to a lay-disciple.

One day, the Buddha saw in his vision that a poor man would attain Sotāpatti Fruition at the village of Āḷavī. So he went to that village, which was thirty yojanas away from Sāvatti. It so happened that on that very day the man lost his ox. So, he had to be looking for the ox. Meanwhile, alms-food was being offered to the Buddha and his disciples in a house in the village of Āḷavī. After the meal, people got ready to listen to the Buddha's discourse; but the Buddha waited for the young man. Finally, having found his ox, the man came running to the house where the Buddha was. The man was tired and hungry, so the Buddha directed the donors to offer food to him. Only when the man had been fed, the Buddha gave a discourse, expounding the Dhamma step by step and finally leading to the Four Noble Truths. The lay-disciple attained Sotāpatti Fruition at the end of the discourse.

Afterwards, the Buddha and his disciples returned to the Jetavana monastery. On the way, the bhikkhus remarked that it was so surprising that the Buddha should have directed those people to feed the young man before he gave the discourse. On hearing their remarks, the Buddha said, "Bhikkhus! What you said is true, but you do not

1. Both saṅkhāra and khandhas are used to denote the five aggregates.

understand that I have come here, all this distance of thirty yojanas, because I knew that he was in a fitting condition to take in the Dhamma. If he were feeling very hungry, the pangs of hunger might have prevented him from taking in the Dhamma fully. That man had been out looking for his ox the whole morning, and was very tired and also very hungry. Bhikkhus! After all, there is no ailment which is so difficult to bear as hunger”.

Then the Buddha spoke in verse as follows:

203. Hunger is the greatest ailment, khandhas are the greatest ill. The wise, knowing them as they really are, realize Nibbāna, the greatest bliss.

ပသေနဒိကောသလ ဝတ္ထု
၂၀၄။ အာရောဂျပရမာ လာဘာ၊ သန္တုတ္တိပရမံ ဓနံ၊
ဝိသာသပရမာ ဉာတိ၊ နိဗ္ဗာန် ပရမံ သုခံ။

XV. (6) Pasenadikosala Vatthu

Verse 204

204. Ārogyaparamā lābhā, santuṭṭhiparamaṃ dhanam
Vissāsaparamā¹ ñāti, nibbānaṃ paramaṃ sukham.

204. Health is the greatest gift, contentment is the greatest wealth, a trusted friend is the best relative, Nibbāna is the greatest bliss.

Verse 204

XV (6) The Story of King Pasenadi of Kosala

While residing at the Jetavana monastery, the Buddha uttered Verse (204) of this book, with reference to King Pasenadi of Kosala.

One day, King Pasenadi of Kosala went to the Jetavana monastery after having his full morning meal. It was said that the king had eaten one quarter basket (about half a bushel) of rice with meat curry on that day; so while listening to the Buddha's discourse he felt very sleepy and was nodding most of the time. Seeing him nodding, the Buddha advised him to take a little less rice everyday, and to decrease the amount on a sliding scale to the minimum of one-sixteenth part of the original amount he was taking. The king did as he was told and found that by eating less he became thin, but he felt very much lighter and enjoyed much better health. When he told the Buddha about this, the

1. vissāsaparamā: vissāsa+paramā: vissāsa here means trust; also interpreted as intimacy.

Buddha said to him, "O king! Health is a great boon; contentment is a great wealth; a close and trusted friend is the best relative; Nibbāna is the greatest bliss".

Then the Buddha spoke in verse as follows:

204. Health is the greatest gift, contentment is the greatest wealth, a trusted friend is the best relative, Nibbāna is the greatest bliss.

တိဿတ္ထေရ ဝတ္ထု

၂၀၅။ ပဝိဝေကရသံ ပိတွာ၊ ရသံ ဥပဿမဿ စ၊
နိဗ္ဗာရေ ဟောတိ နိပ္ပိပေါ၊ ဓမ္မပီတိရသံ ပိဝံ။

XV. (7) Tissatthera Vatthu

Verse 205

205. Pavivekarasaṃ pitvā, rasaṃ upasamassa ca
Niddaro hoti nippāpo, dhammapīṭirasaṃ pivāṃ.

205. Having had the taste of solitude and the taste of Perfect Peace of Nibbāna, one who drinks in the joy of the essence of the Dhamma is free from fear and evil.

Verse 205

XV (7) The Story of Thera Tissa

The Buddha uttered Verse (205) of this book at Vesālī, with reference to Thera Tissa.

When the Buddha declared that in four months' time he would realize parinibbāna, many puthujjana bhikkhus were apprehensive. They were at a loss and did not know what to do, and so they kept close to the Buddha. But Thera Tissa, having resolved that he would attain arahatship in the life-time of the Buddha did not go to him, but left for a secluded place to practise meditation. Other bhikkhus, not understanding his behaviour, took him to the Buddha and said "Venerable Sir! This bhikkhu does not seem to cherish and honour you; he only keeps to himself instead of coming to your presence". Thera Tissa then explained to them that he was striving hard to attain arahatship before the Buddha realized parinibbāna, and that was the only reason why he had not come to see the Buddha.

Having heard his explanation, the Buddha said to the bhikkhus, "Bhikkhus! Those who love and respect me should act like Tissa. You are not paying homage to me by just offering me flowers; perfumes and incense. You pay homage to me only by practising the Lokuttara Dhamma, i.e., Insight Meditation".

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Then the Buddha spoke in verse as follows:

205. Having had the taste of solitude and the taste of Perfect Peace of Nibbāna, one who drinks in the joy of the essence of the Dhamma is free from fear and evil.

At the end of the discourse Thera Tissa attained Sotāpatti Fruition.

သက္က ဝတ္ထု

၂၀၆။ သာဟု ဒဿနမရိယာနံ၊ သန္တိဝိသော သဒါ သုခေါ၊
အဒဿနေန ဗာလာနံ၊ နိစ္စမေဝ သုဘိ သိယာ။

၂၀၇။ ဗာလသင်္ဂတစရိ ဟိ၊ ဒီဃမဒ္ဓါန သောစတိ၊
ဒုက္ခော ဗာလေဟိ သံဝိသော၊ အမိတ္တေနဝ သဗ္ဗဒါ၊
မိရော စ သုခသံဝိသော၊ ဉာတိနံ သမာဂမော။

၂၀၈။ တသ္မာ ဟိ -
မိရဉ္စ ပညဉ္စ ဗဟုဿုတဉ္စ၊ ဧရယုသီလံ ဝတဝန္တမရိယံ၊
တံ တာဒိသံ သပ္ပုရိသံ သုမေဓံ၊ ဘဇေထ နက္ခတ္တပထံ စန္ဒိမာ။

XV. (8) Sakka Vatthu

Verses 206, 207 and 208

206. Sāhu dassanamariyānaṃ, sannivāso sadā sukho
Adassanena bālānaṃ, niccameva sukhī siyā.

207. Bālasaṅgatacārī hi, dīghamaddhāna socati
Dukkho bālehi saṃvāso, amitteneva sabbadā
Dhīro ca sukhasaṃvāso, ñātīnaṃva samāgamo.

208. Tasmā hi -
Dhīrañca paññañca bahussutañca, dhorayhasīlaṃ vatavantamariyaṃ
Taṃ tādīsaṃ sappurisaṃ sumedhaṃ, bhajetha nakkhattapathaṃva candimā.

206. It is good to see the Noble Ones (ariyas); to live with them is always a pleasure; not seeing fools is also always a pleasure.

207. He who walks in the company of fools has to grieve for a long time. Association with fools is ever painful, as living with an enemy; association with the wise is a pleasure, as living with relatives.

208. Therefore, one should follow a resolute, intelligent, learned, persevering and dutiful ariya; follow such a virtuous and wise man, as the moon follows the path of the stars.

Verses 206, 207 and 208

XV (8) The Story of Sakka

While residing at the village of Veluva, the Buddha uttered Verses (206), (207) and (208) of this book, with reference to Sakka, king of the devas.

About ten months before the Buddha realized parinibbāna, the Buddha was spending the vassa at Veluva village near Vesālī. While he was staying there, he suffered from dysentery. When Sakka learned that the Buddha was ailing, he came to Veluva village so that he could personally nurse the Buddha during his sickness. The Buddha told him not to worry about his health as there were many bhikkhus near him; but Sakka did not listen to him and kept on nursing the Buddha until he recovered.

The bhikkhus were surprised and awe-struck to find Sakka himself attending on the Buddha. When the Buddha heard their remarks he said, "Bhikkhus! There is nothing surprising about Sakka's love and devotion to me. Once, when the former Sakka was growing old and was about to pass away, he came to see me. Then, I expounded the Dhamma to him. While listening to the Dhamma, he attained Sotāpatti Fruition; then he passed away and was reborn as the present Sakka. All these happened to him simply because he listened to the Dhamma expounded by me. Indeed, bhikkhus, it is good to see the Noble Ones (ariyas); it is a pleasure to live with them; to live with fools is, indeed, painful".

Then the Buddha spoke in verse as follows:

206. It is good to see the Noble Ones (ariyas); to live with them is always a pleasure; not seeing fools is also always a pleasure.

207. He who walks in the company of fools has to grieve for a long time. Association with fools is ever painful, as living with an enemy; association with the wise is a pleasure, as living with relatives.

208. Therefore, one should follow a resolute, intelligent, learned, persevering and dutiful ariya; follow such a virtuous and wise man, as the moon follows the path of the stars.

သုခဝဂ္ဂေါ ပန္နရသမော နိဗ္ဗိတော။
Sukhavaggo pannarasamo nitthito.
End of Chapter Fifteen: Happiness.

Chapter XVI

၁၆။ ပိယဝဂ္ဂ

16. Piyavagga

Affection (Piyavagga)

တယောဇနပဗ္ဗဇိတ ဝတ္ထု

၂၀၉။ အယောဂေ ယုဉ္ဇမတ္တာနံ၊ ယောဂသ္မိဉ္စ အယောဇယံ၊
အတ္ထံ ဟိတ္တာ ပိယဂ္ဂါဟီ၊ ပိဟေတ'တ္တာနယောဂိနံ။

၂၁၀။ မာ ပိယေဟိ သမာဂန္တိ အပ္ပိယေဟိ ကုဒါစနံ၊
ပိယာနံ အဒဿနံ ဒုက္ခံ၊ အပ္ပိယာနန္တ ဒဿနံ။

၂၁၁။ တသ္မာ ပိယံ န ကယိရာထ၊ ပိယာပါယော ဟိ ပါပကော၊
ဂန္တော တေသံ န ဝိဇ္ဇန္တိ၊ ယေသံ နတ္ထိ ပိယာပိယံ။

XVI. (1) TayoJanapabbajita Vatthu

Verses 209, 210 and 211

209. Ayoge yuñja'mattānaṃ, yogasmiñca ayojayaṃ
Atthaṃ hitvā piyaggāhī, piheta'ttānuyoginaṃ.

210. Mā piyehi samāgañchi, appiyehi kudācanaṃ
Piyānaṃ adassanaṃ dukkhaṃ, appiyānañca dassanaṃ.

211. Tasmā piyaṃ na kayirātha, piyāpāyo hi pāpako
Ganthā tesam na vijjanti, yesam natthi piyāppiyaṃ.

209. He who does what should not be done and fails to do what should be done, who forsakes the noble aim of life (i.e., Morality, Concentration and Insight) and grasps at sensual pleasure, covets the benefits gained by those who exert themselves (in meditation).

210. Do not associate with those who are dear, and never with those who are not dear to you; not seeing the dear ones is painful, and seeing those who are not dear to you is also painful.

211. Therefore, one should hold nothing dear, separation from the loved ones is painful; there are no fetters for those who do not love or hate.

Verses 209, 210 and 211

XVI (1) The Story of Three Ascetics

While residing at the Jetavana monastery, the Buddha uttered Verses (209), (210) and (211) of this book, with reference to a trio, consisting of a father, a mother and a son.

Once in Sāvattthi, the only son of a family first became a bhikkhu; the father followed and finally the mother also became a bhikkhunī. They were so attached to one another that they rarely stayed apart. The family stayed in the monastery as if they were in their own house talking and eating together, thus making themselves a nuisance to others. Other bhikkhus reported their behaviour to the Buddha and he called them to his presence, and said to them, "Once you have joined the Order, you should no longer stay together; like a family. Not seeing those who are dear, and seeing those who are not dear to one, are both painful; so you should not hold any being or anything dear to you".

Then the Buddha spoke in verse as follows:

209. He who does what should not be done and fails to do what should be done, who forsakes the noble aim of life (i.e., Morality, Concentration and Insight) and grasps at sensual pleasure, covets the benefits gained by those who exert themselves (in meditation).
210. Do not associate with those who are dear, and never with those who are not dear to you; not seeing the dear ones is painful, and seeing those who are not dear to you is also painful.
211. Therefore, one should hold nothing dear, separation from the loved ones is painful; there are no fetters for those who do not love or hate.

အညတရကုဋ္ဌိက ဝတ္ထု

၂၁၂။ ပိယတော အယတီ သောကော၊ ပိယတော အယတီ ဘယံ၊
ပိယတော ဝိပ္ပမုတ္တဿ၊ နတ္ထိ သောကော ကုတော ဘယံ။

XVI. (2) Aññintarakuṭumbika Vatthu

Verse 212

212. Piyato jāyatī soko, piyato jāyatī bhayaṃ
Piyato vippamuttassa, natthi soko kuto bhayaṃ.

212. Affection begets sorrow; affection begets fear. For him who is free from affection there is no sorrow; how can there be fear for him?

Verse 212

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XVI (2) The Story of a Rich Householder

While residing at the Jetavana monastery, the Buddha uttered Verse (212) of this book, with reference to a rich householder who had lost his son.

Once, a householder was feeling very distressed over the death of his son. He often went to the cemetery and wept there. Early one morning, the Buddha saw the rich householder in his vision. So, taking a bhikkhu along with him, the Buddha went to the house of that man. There, he asked the man why he was feeling so unhappy. Then, the man related to the Buddha about the death of his son and about the pain and sorrow he was suffering. To him the Buddha said, "My disciple, death does not occur only in one place. All beings that are born must die one day; indeed, life ends in death. You must ever be mindful of the fact that life ends in death. Do not imagine that only your beloved son is subject to death. Do not be so distressed or be so shaken. Sorrow and fear arise out of affection".

Then the Buddha spoke in verse as follows:

212. Affection begets sorrow; affection begets fear. For him who is free from affection there is no sorrow; how can there be fear for him?

At the end of the discourse, the rich householder attained Sotāpatti Fruition.

ဝိသာခါ ဝတ္ထု

၂၁၃။ ပေမတော အယတီ သောကော၊ ပေမတော အယတီ ဘယံ၊
ပေမတော ဝိပ္ပမုတ္တဿ၊ နတ္ထိ သောကော ကုတော ဘယံ။

XVI. (3) Visākhā Vatthu

Verse 213

213. Pemato jāyatī soko, pemato jāyatī bhayaṃ
Pemato vippamuttassa, natthi soko kuto bhayaṃ.

213. Endearment begets sorrow, endearment begets fear. For him who is free from endearment there is no sorrow; how can there be fear for him?

Verse 213

XVI (3) The Story of Visākhā

While residing at the Jetavana monastery, the Buddha uttered Verse (213) of this book, with reference to Visākhā, the renowned donor of the Pubbārāma monastery.

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One day, a granddaughter of Visākhā named Sudattā died and Visākhā felt very deeply about her loss and was sorrowing over the child's death. So she went to the Buddha; when the Buddha saw her, he said "Visākhā, don't you realize that many people die in Sāvattī every day? If you were to regard all of them as you regard your own grandchild you would have to be endlessly weeping and mourning. Let not the death of a child affect you too much. Sorrow and fear arise out of endearment".

Then the Buddha spoke in verse as follows:

213. Endearment begets sorrow, endearment begets fear. For him who is free from endearment there is no sorrow; how can there be fear for him?

လိစ္ဆဝိ ဝတ္ထု

၂၁၄။ ရတိယာ အယတီ သောကော၊ ရတိယာ အယတီ ဘယံ၊
ရတိယာ ဝိပ္ပမုတ္တဿ၊ နတ္ထိ သောကော ကုတော ဘယံ။

XVI. (4) Licchavī Vatthu

Verse 214

214. Ratiyā jāyatī soko, ratiyā jāyatī bhayaṃ
Ratiyā vippamuttassa, natthi soko kuto bhayaṃ.

214. Attachment (to sensual pleasures) begets sorrow, attachment begets fear. For him who is free from attachment there is no sorrow; how can there be fear for him?

Verse 214

XVI (4) The Story of Licchavī Princes

While residing at the Kūṭāgāra monastery in Vesālī, the Buddha uttered Verse (214) of this book, with reference to the Licchavī princes.

On one festival day, the Buddha entered the town of Vesālī, accompanied by a retinue of bhikkhus. On their way, they met some Licchavī princes, who had come out elegantly dressed up. The Buddha seeing them in full regalia said to the bhikkhus, "Bhikkhus, those who have not been to the Tāvātimsa deva world should have a good look at these Licchavī princes". The princes were then on their way to a pleasure garden. There, they quarrelled over a prostitute and soon came to blows. As a result, some of them had to be carried home, bleeding. As the Buddha returned with the bhikkhus after his meal in the town, they saw the wounded princes being carried home.

In connection with the above incident the bhikkhus remarked, "For the sake of a woman, these Licchavī princes are ruined". To them the Buddha replied, "Bhikkhus, sorrow and fear arise out of enjoyment of sensual pleasures and attachment to them".

Then the Buddha spoke in verse as follows:

214. Attachment (to sensual pleasures) begets sorrow, attachment begets fear. For him who is free from attachment there is no sorrow; how can there be fear for him?

အနိတ္ထိဂန္ဓကုမာရ ဝတ္ထု
၂၁၅။ ကာမတော အယတီ သောကော၊ ကာမတော အယတီ ဘယံ၊
ကာမတော ဝိပ္ပမုတ္တဿ၊ နတ္ထိ သောကော ကုတော ဘယံ။

XVI. (5) Anitthigandhakumāra Vatthu

Verse 215

215. Kāmato jāyatī soko, kāmato jāyatī bhayaṃ
Kāmato vippamuttassa, natthi soko kuto bhayaṃ.

215. Lust begets sorrow, lust begets fear. For him who is free from lust there is no sorrow; how can there be fear for him?

Verse 215

XVI (5) The Story of Anitthigandha Kumāra

While residing at the Jetavana monastery, the Buddha uttered Verse (215) of this book, with reference to a youth, named Anitthigandha.

Anitthigandha lived in Sāvatti. He was to marry a beautiful young girl from the city of Sāgala, in the country of the Maddas. As the bride was coming from her home to Sāvatti, she became ill and died on the way. When the bridegroom learned about the tragic death of his bride he was broken-hearted.

At this juncture, the Buddha knowing that time was ripe for the young man to attain Sotāpatti Fruition went to his house. The parents of the young man offered alms-food to the Buddha. After the meal, the Buddha asked his parents to bring the young man to his presence. When he came, the Buddha asked him why he was in such pain and distress and the young man related the whole story of the tragic death of his young bride. Then the Buddha said to him, "O Anitthigandha! Lust begets sorrow; it is due to lust for things and lust for sensual pleasures that sorrow and fear arise".

Then the Buddha spoke in verse as follows:

215. Lust begets sorrow, lust begets fear. For him who is free from lust there is no sorrow; how can there be fear for him?

At the end of the discourse Anitthigandha attained Sotāpatti Fruition.

အညတရဗြဟ္မဏ ဝတ္ထု
၂၁၆။ တဏှာယ အယတီ သောကော၊ တဏှာယ အယတီ ဘယံ၊
တဏှာယ ဝိပ္ပမုတ္တဿ၊ နတ္ထိ သောကော ကုတော ဘယံ။

XVI. (6) Aññatarabrāhmaṇa Vatthu

Verse 216

216. Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ
Taṇhāya vippamuttassa, natthi soko kuto bhayaṃ.

216. Craving begets sorrow, craving begets fear. For him who is free from craving there is no sorrow; how can there be fear for him?

Verse 216

XVI (6) The Story of a Brahmin

While residing at the Jetavana monastery, the Buddha uttered Verse (216) of this book, with reference to a brahmin who was a farmer.

The brahmin lived in Sāvatti, and he was a non-Buddhist. But the Buddha knew that the brahmin would attain Sotāpatti Fruition in the near future. So the Buddha went to where the brahmin was ploughing his field and talked to him. The brahmin became friendly and was thankful to the Buddha for taking an interest in him and his work in the field. One day, he said to the Buddha, "Samaṇa Gotama, when I have gathered my rice from this field, I will first offer you some before I take it. I will not eat my rice until I have given you some". However, the Buddha knew beforehand that the brahmin would not have the opportunity to harvest the rice from his field that year, but he kept silent.

Then, on the night before the brahmin was to harvest his rice, there was a heavy downpour of rain which washed away the entire crop of rice. The brahmin was very much distressed, because he would no longer be able to offer any rice to his friend, the Samaṇa Gotama.

The Buddha went to the house of the brahmin and the brahmin talked to him about the great disaster that had befallen him. In reply, the Buddha said, "Brahmin, you do not know the cause of sorrow, but I know. If sorrow and fear arise, they arise because of craving".

Then the Buddha spoke in verse as follows:

216. Craving begets sorrow, craving begets fear. For him who is free from craving there is no sorrow; how can there be fear for him?

At the end of the discourse the brahmin attained Sotāpatti Fruition.

ပစ္စသတဒါရက ဝတ္ထု

၂၁၇။ သီလဒဿနသမ္ပန္နံ၊ ဓမ္မဋ္ဌိံ သစ္စဝေဒိနံ၊
အတ္တနော ကမ္မ ကုဗ္ဗာနံ၊ တံ ဇနော ကုရုတေ ပိယံ။

XVI. (7) Pañcasatadāraka Vatthu

Verse 217

217. Sīladassanasampannaṃ, dhammatṭhaṃ saccavedinaṃ
Attano kamma kubbānaṃ, taṃ jano kurute piyaṃ.

217. He who is endowed with Virtue and Insight, who is established in the Dhamma, who has realized the Truth and performs his own duties, is loved by all men.

Verse 217

XVI (7) The Story of Five Hundred Boys

While residing at the Veluvana monastery, the Buddha uttered Verse (217) of this book, with reference to five hundred boys.

On one festival day, the Buddha entered the city of Rājagaha for alms-food, accompanied by a number of bhikkhus. On their way, they met five hundred boys going to a pleasure garden. The boys were carrying some baskets of pancakes but they did not offer anything to the Buddha and his bhikkhus. But the Buddha said to his bhikkhus, "Bhikkhus, you shall eat those pancakes today; the owner is coming close behind us. We shall proceed only after taking some of these pancakes". After saying this, the Buddha and his bhikkhus rested under the shade of a tree. Just at that moment Thera Kassapa came along, and the boys seeing him paid obeisance to him and offered all their pancakes to the therā.

The therā then told the boys, "My teacher the Exalted One is resting underneath a tree over there accompanied by some bhikkhus; go and make an offering of your pancakes to him and the bhikkhus". The boys did as they were told. The Buddha accepted their offering of pancakes. Later, when the bhikkhus remarked that the boys were very partial to Thera Kassapa, the Buddha said to them, "Bhikkhus, all bhikkhus who are like my son Kassapa are liked by both devas and men. Such bhikkhus always receive ample offerings of the four requisites of bhikkhus".

Then the Buddha spoke in verse as follows:

217. He who is endowed with Virtue and Insight, who is established in the Dhamma, who has realized the Truth and performs his own duties, is loved by all men.

At the end of the discourse the five hundred boys attained Sotāpatti Fruition.

ဧက အနာဂါမိတ္ထေရ ဝတ္ထု
၂၁၈။ ဆန္ဒဇာတော အနက္ခာတေ၊ မနသာ စ ဖုဇ္ဇေ သိယာ၊
ကာမေသု စ အပ္ပဋိဗဒ္ဓိတ္ထော၊ ဥဒ္ဓံသောတော တိ ဝုစ္စတိ။

XVI. (8) Eka Anāgāmitthera Vatthu

Verse 218

218. Chandajāto anakkhāte, manasā ca phuṭo siyā
Kāmesu ca appaṭibaddhacitto, uddhamṣoto¹ ti vuccati.

218. He who has developed a desire for the Ineffable (i.e., Nibbāna), whose mind reaches the same and is no longer attached to the sensual world (kāmaloka), is called one who is bound upstream (uddhamṣoto).

Verse 218

XVI (8) The Story of an Anāgāmi Thera

While residing at the Jetavana monastery, the Buddha uttered Verse (218) of this book, with reference to a therā who was an Anāgāmi.

1. uddhamṣoto: one who is going upstream, i.e., one who is bound for the "Pure Abodes", (Suddhāvāsa Brahmāloka). The reference is to the anāgāmi or non-returner, who is born in the Avihā Suddhāvāsa and from there passes upwards till he reaches the Akaniṭṭha Suddhāvāsa, the highest of the five Pure Abodes. (The Commentary)

On one occasion, the pupils of the therā asked him whether he had attained any of the maggas; but he did not say anything although he had attained the Anāgāmi Magga, the third magga. He kept silent because he had resolved not to talk about his attainment until he had attained arahatship. But the therā passed away without attaining arahatship, and also without saying anything about his attainment of Anāgāmi Magga Insight.

His pupils thought their teacher had passed away without attaining any of the maggas and they felt sorry for him. They went to the Buddha and asked him where their teacher was reborn. The Buddha replied, "Bhikkhus! Your teacher, who was an Anāgāmi before he passed away, is now reborn in the abodes of the Brahmās (Suddhāvāsa Brahmāloka). He did not reveal his attainment of Anāgāmi Magga because he felt ashamed that he had achieved only that much, and he was ardently striving to attain arahatship. Your teacher is now freed from the attachment to the sensual world (kāmaloka) and would certainly rise to higher realms".

Then the Buddha spoke in verse as follows:

218. He who has developed a desire for the Ineffable (i.e., Nibbāna), whose mind reaches the same and is no longer attached to the sensual world (kāmaloka), is called one who is bound upstream (uddhamṣoto).

At the end of the discourse those bhikkhus attained arahatship.

နန္ဒိယ ဝတ္ထု

၂၁၉။ စိရပ္ပဝါသိ ပုရိသံ၊ ဒူရတော သောတ္ထိမာဂတံ၊
ဉာတိမိတ္တာ သုဟန္တာ စ၊ အဘိနန္ဒန္တိ အာဂတံ။

၂၂၀။ တထေဝ ကတပုညဗ္ဗိ၊ အသ္မာ လောကာ ပရိဂတံ၊
ပုညာနိ ပဋိဂဏန္တိ၊ ပိယံ ဉာတိံ အာဂတံ။

XVI. (9) Nandiya Vatthu

Verses 219 and 220

219. Cirappavāsīm purisam, dūrato sotthimāgataṃ
Ñātimittā suhajā ca, abhinandanti āgataṃ.

220. Tatheva katapuññampi, asmā lokā param gataṃ
Puññāni paṭigaṇhanti, piyaṃ ñātīva āgataṃ.

219. A man who has long been absent and has returned home safely from a distance is welcomed with joy by relatives, friends and well-wishers on his return.

ကွန်ပျူတာစာစီ အရှင်နန္ဒိယာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

220. In the same way, his good deeds will receive him who has done good when he goes from this world to the other, as relatives receive a dear one on his return.

Verses 219 and 220

XVI (9) The Story of Nandiya

While residing at the Isipatana wood, the Buddha uttered Verses (219) and (220) of this book, with reference to Nandiya.

Nandiya was a rich man from Bārāṇasī. After listening to the Buddha's discourse on the benefits of building monasteries for bhikkhus, Nandiya built the Mahāvihāra monastery at Isipatana. The building was pinnacled and fully furnished. As soon as the monastery was offered to the Buddha, a mansion came up for Nandiya at the Tāvātimsa deva world.

One day, when Thera Mahā Moggallāna visited the Tāvātimsa deva world he saw the mansion which was meant for the donor of the Mahāvihāra monastery at Isipatana. On his return from the Tāvātimsa deva world, Thera Mahā Moggallāna asked the Buddha, "Venerable Sir! For those who perform meritorious deeds, do they have mansions and other riches prepared in the deva world even while they are still living in this world?" To him the Buddha said, "My son, why do you ask? Have you not yourself seen the mansion and riches waiting for Nandiya in the Tāvātimsa deva world? The devas await the coming of the good and generous ones, as relatives await the return of one who is long absent. When the good ones die, they are welcomed joyously to the abode of the devas".

Then the Buddha spoke in verse as follows:

219. A man who has long been absent and has returned home safely from a distance is welcomed with joy by relatives, friends and well-wishers on his return.

220. In the same way, his good deeds will receive him who has done good when he goes from this world to the other, as relatives receive a dear one on his return.

ပိယဝဂ္ဂေါ သောဠသမော နိဗ္ဗိတော။

Piyavaggo soḷasamo nitthito.

End of Chapter Sixteen: Affection.

Chapter XVII

၁၇။ ကောဝေဂ္ဂ

17. Kodhavagga

Anger (Kodhavagga)

ရောဟိနီခတ္တိယကညာ ဝတ္ထု

၂၂၁။ ကောဓံ ဇဟေ ဝိပ္ပဇဟေယျ မာနံ၊ သံယောဇနံ သဗ္ဗမတိက္ကမေယျ။

တံ နာမရူပသ္မိမသဇ္ဇမာနံ၊ အကိဉ္စနံ နာနပတန္တိ ဒုက္ခာ။

XVII. (1) Rohinīkhattiyakāññā Vatthu

Verse 221

221. Kodhaṃ jahe vippajaheyya mānaṃ, saṃyojanaṃ¹ sabbamatikkameyya

Taṃ nāmarūpasmimasajjamānaṃ, akiñcanaṃ² nānupatanti dukkhā.

221. Give up anger, abandon conceit, overcome all fetters. Ills of life (dukkha) do not befall one who does not cling to mind and body and is free from moral defilements.

Verse 221

XVII (1) The Story of Princess Rohinī

While residing at the Nigrodārāma monastery, the Buddha uttered Verse (221) of this book, with reference to Princess Rohinī, sister of Thera Anuruddha.

On one occasion, Thera Anuruddha visited Kapilavatthu. While he was staying at the monastery there, all his relatives, with the exception of his sister Rohinī, came to see him. On learning from them that Rohinī did not come because she was suffering from leprosy, he sent for her. Covering her head in shame, Rohinī came when she was sent for. Thera Anuruddha told her to do some meritorious deed and he suggested that she should sell some of her clothing and jewellery; and with the money raised, to build a refectory for the bhikkhus. Rohinī agreed to do as she was told. Thera Anuruddha also asked his other relatives to help in the construction of the hall. Further, he told Rohinī to sweep the floor and fill the water-pots every day even while the construction was still going on. She did as she was instructed and she began to get better.

1. saṃyojanaṃ: a fetter. There are ten fetters of human passion which bind man to the round of rebirths; these are cast off at different stages of Magga Insight.

2. akiñcanaṃ: free from kiñcana: the three kiñcana are passion, ill will and ignorance.

When the hall was completed, the Buddha and his bhikkhus were invited for alms-food. After the meal, the Buddha asked for the donor of the building and alms-food, but Rohinī was not there. So the Buddha sent for her and she came. The Buddha asked her whether she knew why she was inflicted with this dreaded disease and she answered that she did not know. So the Buddha told her that she had the dreadful disease because of an evil deed she had done out of spite and anger, in one of her past existences. As explained by the Buddha, Rohinī was, at one time, the chief queen of the king of Bārāṇasī. It so happened that the king had a favourite dancer and the chief queen was very jealous of her. So the queen wanted to punish the dancer. Thus one day, she had her attendants put some itching powder made from cow-hage pods in the dancer's bed, her blankets, etc. Next, they called the dancer, and as though in jest, they threw some itching powder on her. The girl itched all over and was in great pain and discomfort. Thus itching unbearably, she ran to her room and her bed, which made her suffer even more.

As a result of that evil deed Rohinī had become a leper in this existence. The Buddha then exhorted the congregation not to act foolishly in anger and not to bear any ill will towards others.

Then the Buddha spoke in verse as follows:

221. Give up anger, abandon conceit, overcome all fetters. Ills of life (dukkha) do not befall one who does not cling to mind and body and is free from moral defilements.

At the end of the discourse, many in the congregation attained Sotāpatti Fruition. Princess Rohinī also attained Sotāpatti Fruition, and at the same time her skin disease disappeared, and her complexion became fair, smooth and very attractive.

အညတရဘိက္ခု ဝတ္ထု

၂၂၂။ ယော ဝေ ဥပ္ပတိတံ ကောဓံ၊ ရထံ ဘန္တံ ဝါရယေ၊
တမဟံ သာရထိံ ဗြူမိ၊ ရသ္မိဂ္ဂိဟော ဣတရော ဇနော။

XVII. (2) Aññatarabhikkhu Vatthu

Verse 222

222. Yo ve uppatitaṃ kodhaṃ, rathaṃ bhantaṃva vāraye
Tamahaṃ sārathim brūmi, rasmiggāho itaro jano.

222. He who restrains his rising anger as a skilful charioteer checks a speeding chariot,— him I call a true charioteer; other charioteers only hold the reins.

Verse 222

XVII (2) The Story of a Bhikkhu

While residing at the Aggāḷava stupa in the city of Āḷavī, the Buddha uttered Verse (222) of this book, with reference to a bhikkhu.

Once, a bhikkhu from Āḷavī wanted to build a monastery for himself and so he began to cut down a tree. The deva dwelling in that tree (rukkha devatā) tried to stop him, saying that she and her infant son had nowhere to go. Failing to stop the bhikkhu she put her son on a branch, hoping that it would stop him from felling the tree. By then, the bhikkhu was already swinging his axe and he could not stop it in time and unintentionally cut off an arm of the child. Seeing her child being harmed in this way, the mother flew in a rage and was about to kill the bhikkhu. As she raised her hands to strike the bhikkhu, she suddenly checked herself and thought: "If I were to kill a bhikkhu, I would be killing one who observes the moral precepts (sīla); in that case, I would surely suffer in niraya. Other guardian devas of the trees would be following my example and other bhikkhus would also be killed. But this bhikkhu has a master; I must go and see his master". So she went weeping to the Buddha and related all that had happened.

To her the Buddha said, "O rukkha devatā! You have done well to control yourself".

Then the Buddha spoke in verse as follows:

222. He who restrains his rising anger as a skilful charioteer checks a speeding chariot,—
him I call a true charioteer; other charioteers only hold the reins.

At the end of the discourse the deva attained Sotāpatti Fruition, and for her dwelling place she was offered a tree near the Perfumed Chamber of the Buddha. After this incident, the Buddha forbade bhikkhus to cut vegetation, such as grass, plants, shrubs and trees.

ဥတ္တရာ ဥပါသိကာ ဝတ္ထု
၂၂၃။ အတ္တောနေ ဇိနေ ကောဓံ၊ အသာဓုံ သာဓုနာ ဇိနေ၊
ဇိနေ ကဒရိယံ ဒါနေန၊ သစ္စေနာ' လိကဝါဒိနံ။

XVII. (3) Uttarā Upāsikā Vatthu

Verse 223

223. Akkodhena jine kodham, asādhun sādhunā jine
Jine kadariyam dānena, saccenā' likavādinam.

223. Conquer the angry one by not getting angry (i.e., by loving-kindness); conquer the wicked by goodness; conquer the stingy by generosity, and the liar by speaking the truth.

Verse 223

XVII (3) The Story of Uttarā the Lay-Disciple

While residing at the Veḷuvana monastery, the Buddha uttered Verse (223) of this book, with reference to Uttarā, a female lay-disciple.

Uttarā was the daughter of a farm labourer named Puṇṇa and his wife. Puṇṇa worked for a rich man named Sumana, in Rājagaha. One day, Puṇṇa and his wife offered alms-food to Thera Sāriputta soon after his arising from sustained deep mental absorption (nirodha samāpatti), and as a result of that good deed they suddenly became very rich. Puṇṇa came upon gold in the field he was ploughing, and the king officially declared him a royal banker. On one occasion, the family of Puṇṇa offered alms-food to the Buddha and the bhikkhus for seven days, and on the seventh day, after hearing the Buddha's discourse, all the three members of the family attained Sotāpatti Fruition.

Later, Uttarā the daughter of Puṇṇa married the son of the rich man Sumana. That family being non-Buddhist, Uttarā did not feel happy in her husband's home. So, she told her father, "My father, why have you put me in this cage? Here, I do not see any bhikkhu and I have no chance to offer anything to any bhikkhu". Her father felt sorry for her and sent her fifteen thousand in cash. With this money, after getting permission from her husband, Uttarā engaged a courtesan to look to the needs of her husband. So it was arranged that Sirimā, a well-known and very beautiful courtesan, was to take her place as a wife for fifteen days.

During that time, Uttarā offered alms-food to the Buddha and the bhikkhus. On the fiftieth day, as she was busy preparing food in the kitchen, her husband saw her from the bedroom window and smiled, and then muttered to himself, "How foolish she is! She does not know how to enjoy herself. She is tiring herself out with this alms-giving ceremony!" Sirimā saw him smile, and forgetting that she was only a paid substitute wife felt very jealous of Uttarā. Being unable to control herself, Sirimā went into the kitchen and got a ladleful of boiling butter with the intention of pouring it over the head of Uttarā. Uttarā saw her coming, but she bore no ill will towards Sirimā. She reflected that because Sirimā had stood in for her, she had been able to listen to the dhamma, make offerings of alms-food for fifteen days, and perform other acts of charity. Thus she was quite thankful

to Sirimā. Suddenly, she realized that Sirimā had come very close to her and was going to pour boiling-hot butter over her; so she made this asseveration: "If I bear any ill will towards Sirimā may this boiling-hot butter burn me; if I have no ill will towards her may it not burn me".

As Uttarā had no ill will towards Sirimā, the boiling butter poured over her head by Sirimā was just like cold water. Then Sirimā thought the butter must have gone cold; and as she went for another ladleful of boiling butter, the attendants of Uttarā fell upon her and beat her hard. Uttarā stopped her attendants and instructed them to rub Sirimā with medicinal ointment.

Then, Sirimā remembered her true position and she regretted that she had done wrong to Uttarā and asked Uttarā to forgive her. To her Uttarā replied, "I have my father; I shall ask him whether I should accept your apology". Sirimā then said that she would readily go and apologize to the rich man, the father of Uttarā. Uttarā then explained to Sirimā, "Sirimā, when I said 'My father' I did not mean my real father, who had brought me into this round of rebirths. I was referring to my father the Buddha, who had helped me break the chain of rebirths, who had taught me the Dhamma, the Noble Truths". Sirimā then expressed her wish to see the Buddha. So it was arranged that Sirimā should offer alms-food to the Buddha and the bhikkhus on the following day at the house of Uttarā.

After the meal, the Buddha was told everything that had happened between Sirimā and Uttarā. Sirimā then owned up that she had done wrong to Uttarā and entreated the Buddha that she should be forgiven, for otherwise Uttarā would not forgive her. The Buddha then asked Uttarā how she felt in her mind when Sirimā poured boiling butter on her head, and Uttarā answered, "Venerable Sir, because I owed so much to Sirimā I had resolved not to lose my temper, not to bear any ill will towards her. I sent forth my love towards her". The Buddha then said, "Well done, well done, Uttarā! By not bearing any ill will you have been able to conquer one who has done you wrong through hate. By not abusing, you should conquer one who abuses you; by being generous you should conquer one who is stingy; by speaking the truth you should conquer one who tells lies".

Then the Buddha spoke in verse as follows:

223. Conquer the angry one by not getting angry (i.e., by loving-kindness); conquer the wicked by goodness; conquer the stingy by generosity, and the liar by speaking the truth.

At the end of the discourse Sirimā and five hundred ladies attained Sotāpatti Fruition.

မဟာမောဂ္ဂလ္လာနတ္ထေရပဉ္စ ဝတ္ထု

၂၂၄။ သစ္စံ ဘဏေ န ကုဇ္ဈေယျ။ ဒဏ္ဍ အပ္ပမ္ဘိ ယာစိတော၊
ဧတေဟိ တိဟိ ဌာနေဟိ၊ ဂစ္ဆေ ဒေဝါန သန္တိကေ။

XVII. (4) Mahāmoggallānattherapañha Vatthu

Verse 224

224. Saccam bhaṇe na kujjheyya, dajjā appampi yācito
Etehi tīhi thānehi, gacche devāna santike.

224. One should speak the truth, one should not yield to anger, one should give when asked even if it is only a litte. By means of these three, one may go to the world of the devas.

Verse 224

XVII (4) The Story of the Question Raised by Thera Mahā Moggallāna

While residing at the Jetavana monastery, the Buddha uttered Verse (224) of this book, with reference to the question raised by Thera Mahā Moggallāna.

Once, Thera Mahā Moggallāna visited the deva world and found many devas living in luxurious mansions. He asked them for what good deed they were reborn in the deva world and they gave him different answers. One of them was reborn in the deva world not because he gave away much wealth in charity or because he had listened to the dhamma, but just because he always spoke the truth. The second one was a female deva who was reborn in the deva world because she did not get angry with her master and had no ill will towards him even though he often beat her and abused her. For keeping her temper and abandoning hatred she was reborn in the deva world. Then, there were others who were reborn in the deva world because they had offered little things like a stick of sugar cane, a fruit, or some vegetables to a bhikkhu or to someone else.

On his return from the deva world, Thera Mahā Moggallāna asked the Buddha whether it was possible to gain such great benefits by just speaking the truth, or by restraining one's actions, or by giving small amounts of such trifling things like fruits and vegetables. To him the Buddha answered, "My son, why do you ask? Have you not seen for yourself and heard what the devas said? You should not have any doubt. Little deeds of merit surely lead one to the world of the devas".

Then the Buddha spoke in verse as follows:

224. One should speak the truth, one should not yield to anger, one should give when asked even if it is only a little. By means of these three, one may go to the world of the devas.

ဗုဒ္ဓပိတုဗြဟ္မဏ ဝတ္ထု

၂၂၅။ အဟိံသကာ ယေ မနယော၊ နိစ္စံ ကာယေန သံဝုတာ၊
တေ ယန္တိ အစ္စ္ဓါတံ ဌာနံ၊ ယတ္ထ ဂန္ထော န သောစရေ။

XVII. (5) Buddhapitubrahmaṇa Vatthu

Verse 225

225. Ahimsakā ye munayo, niccam kāyena samvutā
Te yanti accutaṁ¹ tñānaṁ, yattha gantvā na socare.

225. The arahats, who do not harm others and are always restrained in their actions, go to the deathless Nibbāna, where there is no sorrow.

Verse 225

XVII (5) The Story of the Brahmin who had been the 'Father of the Buddha'

While residing at the Añjana wood, near Sāketa, the Buddha uttered Verse (225) of this book, with reference to a brahmin, who claimed that the Buddha was his son.

Once, the Buddha accompanied by some bhikkhus entered the town of Sāketa for alms-food. The old brahmin, seeing the Buddha, went to him and said, "O son, why have you not allowed us to see you all this long time? Come with me and let your mother also see you". So saying, he invited the Buddha to his house. On reaching the house, the wife of the brahmin said the same things to the Buddha and introduced the Buddha as "You big brother" to her children, and made them pay obeisance to him. From that day, the couple offered alms-food to the Buddha every day, and having heard the religious discourses, both the brahmin and his wife attained Anāgāmi Fruition in due course.

The bhikkhus were puzzled why the brahmin couple said the Buddha was their son; so they asked the Buddha. The Buddha then replied, "Bhikkhus, they called me son because I was a son or a nephew to each of them for one thousand five hundred existences in the past". The Buddha continued to stay there, near the brahmin couple, for

1. accutaṁ: changeless; deathless. It does not mean immortality.

three more months and during that time, both the brahmin and his wife attained arahatship, and then realized parinibbāna.

The bhikkhus, not knowing that the brahmin couple had already become arahats, asked the Buddha where they were reborn. To them the Buddha answered: "Those who have become arahats are not reborn anywhere; they have realized Nibbāna.

Then the Buddha spoke in verse as follows:

225. The arahats, who do not harm others and are always restrained in their actions, go to the deathless Nibbāna, where there is no sorrow.

ပုဏ္ဏဒါသီ ဝတ္ထု

၂၂၆။ သဒါ ဇာဂရမာနာနံ၊ အဟောရတ္တာနသိက္ခိနံ၊
နိဗ္ဗာနံ အဓိမုတ္တာနံ၊ အတ္တံ ဂစ္ဆန္တိ အာသဝါ။

XVII. (6) Puṇṇadāsī Vatthu

Verse 226

226. Sadā jāgaramānānaṃ, ahorattānusikkhinaṃ
Nibbānaṃ adhimuttānaṃ, atthaṃ gacchanti āsavā.

226. In those who are ever vigilant, who by day and by night train themselves in the three sikkhas (i.e., sīla, samādhi and paññā), and who have their mind directed towards Nibbāna, moral intoxicants become extinct.

Verse 226

XVII (6) The Story of Puṇṇā the Slave Girl

While residing at the Gijjhakūṭa mountain, the Buddha uttered Verse (226) of this book, with reference to a slave girl in Rājagaha.

One night, Puṇṇā the slave girl was up pounding rice for her master. As she got tired she rested for a while. While resting, she saw Thera Dabba leading some bhikkhus to their respective monasteries on their return from listening to the Dhamma. The girl seeing them up so late, pondered, "I have to be up at this late hour because I am so poor and have to work hard. But, why are these good people up at this late hour? May be a bhikkhu is sick, or are they being troubled by a snake?"

Early in the morning the next day, Puṇṇā took some broken rice, soaked it in water and made a pancake out of it. Then, intending to eat it at the riverside she took her

cheap, coarse pancake along with her. On the way, she saw the Buddha coming on an alms-round. She wanted to offer her pancake to the Buddha, but she was not sure whether the Buddha would condescend to eat such cheap, coarse pancake. The Buddha knew her thoughts. He accepted her pancake and asked Thera Ānanda to spread the small mat on the ground. The Buddha sat on the mat and ate the pancake offered by the slave girl. After eating, the Buddha called Puṇṇā to him and answered the question which was troubling her. Said the Buddha to the slave girl, "Puṇṇā, you cannot go to sleep because you are poor and so have to work hard. As for my sons the bhikkhus, they do not go to sleep because they have to be always vigilant and ever mindful".

Then the Buddha spoke in verse as follows:

226. In those who are ever vigilant, who by day and by night train themselves in the three sikkhas (i.e., sīla, samādhi and paññā), and who have their mind directed towards Nibbāna, moral intoxicants become extinct.

At the end of the discourse Puṇṇā attained Sotāpatti Fruition.

အတုလ ဥပါသက ဝတ္ထု

၂၂၇။ ပေါရာဏမေတံ အတုလ၊ နေတံ အဇ္ဈတနာမိဝ၊
နိန္ဒန္တိ တုက္ကိမာသိနံ၊ နိန္ဒန္တိ ဗဟုဘာဏိနံ၊
မိတဘာဏိပွိ နိန္ဒန္တိ၊ နတ္ထိ လောကေ အနိန္ဒိတော။

၂၂၈။ န စာဟု န စ ဘဝိဿတိ၊ န စေတရဟိ ဝိဇ္ဇတိ၊
ဧကန္တံ နိန္ဒိတော ပေါသော၊ ဧကန္တံ ဝါ ပသံသိတော။

၂၂၉။ ယံ စေ ဝိညူ ပသံသန္တိ၊ အနဝိစ္စ သုဝေ သုဝေ၊
အတ္ထိဒ္ဓဝတ္ထိ မေဓာဝိ၊ ပညာသီလသမာဟိတံ။

၂၃၀။ နိက္ခံ ဇမ္ဗေနဒဿေဝ၊ ကော တံ နိန္ဒိတုမရဟတိ၊
ဒေဝိပိ နံ ပသံသန္တိ၊ ဗြဟ္မနာပိ ပသံသိတော။

XVII. (7) Atula Upāsaka Vatthu

Verses 227, 228, 229 and 230

227. Porāṇametaraṃ atula, netaraṃ ajjatanāmiva
Nindanti tuṇhimāsīnaṃ, nindanti bahubhāṇinaṃ
Mitabhāṇimpi nindanti, natthi loke anindito.

228. Na cāhu na ca bhavissati, na cetarahi vijjati
Ekantaṃ nindito poso, ekantaṃ vā pasamsito.

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

229. Yaṃ ce viññū paṣaṃsanti, anuvicca suve suve
Acchiddavuttiṃ medhāvim, paññāsīlasamāhitam.

230. Nikkham jambonadasseva¹, ko taṃ ninditumarahati
Devāpi naṃ paṣaṃsanti, brahmunāpi paṣaṃsito.

227. It is not new, O Atula! It has always been done from ancient times. They blame one who is silent, they blame one who speaks much, and they blame one who speaks little. There is no one in this world who is not blamed.

228. There never has been, there never will be, nor is there now, anyone who is always blamed or always praised.

229, 230. If the wise praise him day after day, knowing him to be truly faultless, wise and endowed with knowledge and virtue, who would blame him, who is like a nikkha of pure gold? The devas praise him; he is praised even by the great Brahmā.

Verses 227 to 230

XVII (7) The Story of Atula the Lay-disciple

While residing at the Jetavana monastery, the Buddha uttered Verses (227) to (230) of this book, with reference to Atula and his companions.
.....

Once, Atula and his companions numbering five hundred, wishing to listen to words of dhamma, went to Thera Revata. The therā however was very aloof like a lion; he did not say anything to them. They were very much dissatisfied and so they went to Thera Sāriputta. When Thera Sāriputta learned why they had come, he expounded exhaustively on the Abhidhamma. He also was not to their liking, and they grumbled that Thera Sāriputta had been too lengthy and too profound. Next, Atula and his party approached Thera Ānanda. Thera Ānanda expounded to them the bare essentials of the Dhamma. This time, they remarked that Thera Ānanda had been too brief and too sketchy. Finally they came to the Buddha and said to him, "Venerable Sir! we have come to listen to your teaching. We have been to other teachers before we come here, but we are not satisfied with any of them. Thera Revata did not bother to teach us and he just kept silent; Thera Sāriputta was too exhaustive and the Dhamma he taught us was too difficult for us. As for Thera Ānanda, he was too brief and too sketchy. We do not like any of their discourses".

1. nikkham jambonadasseva: like a nikkha of jambonada gold. Jambonada gold which comes from Jambu river is the finest gold. A nikkha can be a weight-unit of gold, an ornament or a coin.

To them the Buddha said, "My disciples, blaming others is not something new. There is no one in this world who is never blamed; people would blame even a king, or even a Buddha. To be blamed or to be praised by a fool is of no consequence; one is truly blamed only when he is blamed by a wise man, and truly praised only when praised by a wise man".

Then the Buddha spoke in verse as follows:

227. It is not new, O Atula! It has always been done from ancient times. They blame one who is silent, they blame one who speaks much, they blame one who speaks little. There is no one in this world who is not blamed.

228. There never has been, there never will be, nor is there now, anyone who is always blamed or always praised.

229, 230. If the wise praise him day after day, knowing him to be truly faultless, wise and endowed with knowledge and virtue, who would blame him, who is like a nikkha of pure gold? The devas praise him; he is praised even by the great Brahmās.

At the end of the discourse Atula and his companions attained Sotāpatti Fruition.

ဆဗ္ဗဂ္ဂိယ ဝတ္ထု

၂၃၁။ ကာယပ္ပကောပံ ရက္ခေယျ။ ကာယေန သံဝုတော သိယာ၊
ကာယဒုစ္စရိတံ ဟိတွာ၊ ကာယေန သုစရိတံ စရေ။

၂၃၂။ ဝစီပကောပံ ရက္ခေယျ။ ဝါစာယ သံဝုတော သိယာ၊
ဝစီဒုစ္စရိတံ ဟိတွာ၊ ဝါစာယ သုစရိတံ စရေ။

၂၃၃။ မနောပကောပံ ရက္ခေယျ။ မနသာ သံဝုတော သိယာ၊
မနောဒုစ္စရိတံ ဟိတွာ၊ မနသာ သုစရိတံ စရေ။

၂၃၄။ ကာယေန သံဝုတာ မီရာ၊ အထော ဝါစာယ သံဝုတာ၊
မနသာ သံဝုတာ မီရာ၊ တေ ဝေ သုပရိသံဝုတာ။

XVII. (8) Chabbaggiya Vatthu

Verses 231, 232, 233 and 234

231. Kāyappakopam rakkheyya, kāyena samvuto siyā
Kāyaduccaritam hitvā, kāyena sucaritam care.

232. Vacīpakopam rakkheyya, vācāya samvuto siyā
Vacīduccaritam hitvā, vācāya sucaritam care.

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

233. Manopakopaṃ rakkheyya, manasā saṃvuto siyā
Manoduccaritaṃ hitvā, manasā sucaritaṃ care.

234. Kāyena saṃvutā dhīrā, atho vācāya saṃvutā
Manasā saṃvutā dhīrā, te ve suparisaṃvutā.

231. Guard against evil deeds, control your body. Giving up evil deeds, cultivate good deeds.

232. Guard against evil speech, control your speech. Giving up evil speech, cultivate good speech.

233. Guard against evil thoughts, control your mind. Giving up evil thoughts, cultivate good thoughts.

234. The wise are controlled in deed, they are controlled in speech, they are controlled in thought. Indeed, they are perfectly self-controlled.

Verses 231, 232, 233 and 234

XVII (8) The Story of a Group of Six Bhikkhus

While residing at the Veluvana monastery, the Buddha uttered Verses (231) to (234) of this book, with reference to a group of six bhikkhus.

Six bhikkhus wearing wooden sandals, and each holding a staff with both hands, were walking to and fro on a big stone slab, making much noise. The Buddha hearing the noises asked Thera Ānanda what was going on, and Thera Ānanda told him about the six bhikkhus. The Buddha then prohibited the bhikkhus from wearing wooden sandals. He further exhorted the bhikkhus to restrain themselves both in words and deeds.

Then the Buddha spoke in verse as follows:

231. Guard against evil deeds, control your body. Giving up evil deeds, cultivate good deeds.

232. Guard against evil speech, control your speech. Giving up evil speech, cultivate good speech.

233. Guard against evil thoughts, control your mind. Giving up evil thoughts, cultivate good thoughts.

234. The wise are controlled in deed, they are controlled in speech, they are controlled in thought. Indeed, they are perfectly self-controlled.

ကောဝေဂ္ဂေါ သတ္တရသမော နိဗ္ဗိတော။

Kodhavaggo sattarasamo nitthito.

End of Chapter Seventeen: Anger.

Chapter XVIII

၁၈။ မလဝဂ္ဂ

18. Malavagga

Impurities (Malavagga)

ဂေါယာတကပုတ္တ ဝတ္ထု

၂၃၅။ ပဏ္ဍုပလာသောဝ ဒါနိသိ၊ ယမပုရိသာပိ စ တေ ဥပဋ္ဌိတာ၊
ဥယျောဂမုခေ စ တိဋ္ဌသိ၊ ပါထေယျမ္ပိ စ တေ န ဝိဇ္ဇတိ။

၂၃၆။ သော ကရောဟိ ဒီပမတ္တနော၊ ခိပ္ပံ ဝါယမ ပဏ္ဍိတော ဘဝ၊
နိဗ္ဗန္တမလော အနဂံဇော၊ ဒိဗ္ဗံ အရိယဘူမိံ ဥပေဟိသိ။

၂၃၇။ ဥပနီတဝယော စ ဒါနိသိ၊ သမ္ပယာတောသိ ယမဿ သန္တိကံ၊
ဝါသော တေ နတ္ထိ အန္တရာ၊ ပါထေယျမ္ပိ စ တေ န ဝိဇ္ဇတိ။

၂၃၈။ သော ကရောဟိ ဒီပမတ္တနော၊ ခိပ္ပံ ဝါယမ ပဏ္ဍိတော ဘဝ၊
နိဗ္ဗန္တမလော အနဂံဇော၊ န ပုနံ ဇာတိဇရံ ဥပေဟိသိ။

XVIII. (1) Goghātakaputta Vatthu

Verses 235, 236, 237 and 238

235. Paṇḍupalāsova dānisi, yamapurisāpi ca te upatṭhitā
Uyyogamukhe¹ ca titṭhasi, pātheyyampi ca te na vijjati.

236. So karohi dīpamattano, khippaṃ vāyama paṇḍito bhava
Niddhantamalo anaṅgaṇo, dibbaṃ ariyabhūmim² upehisi.

237. Upanītavayo ca dānisi, sampayātosī yamassa santikaṃ
Vāso te natthi antarā, pātheyyampi ca te na vijjati.

238. So karohi dīpamattano, khippaṃ vāyama paṇḍito bhava
Niddhantamalo anaṅgaṇo, na punaṃ jātijaraṃ upehisi.

235. You are now like a withered leaf; the messengers of death are near you; you are about to set out on a long journey; (yet) you have no provisions (for the journey).

1. uyyogamukhe: lit., about to set out on a long journey, i.e., the journey of saṃsāra.

2. dibbaṃ ariyabhūmim: the celestial plane of the ariyas. The reference is to the Suddhāvāsa brahmā realm or the Pure Abodes which are exclusively inhabited by the anāgāmis (the Never-Returners).

236. Make a firm support for yourself; hasten to strive hard; and be wise. Having removed impurities and being free from moral defilements, you shall enter the abodes of the ariyas (i.e., Suddhāvāsa brahmā realm).
237. Now you are of advanced age, you are going to the presence of the King of Death and you cannot stop on the way; (yet) you have no provisions (for the journey).
238. Make a firm support for yourself; hasten to strive hard and be wise. Having removed impurities and being free from moral defilements, you will no longer be subject to rebirth and decay.

Verses 235 to 238

XVIII (1) The Story of the Son of a Butcher

While residing at the Jetavana monastery, the Buddha uttered Verses (235) to (238) of this book, with reference to the son of a butcher.

Once in Sāvatti, there was a man who had been a butcher for fifty-five years. All this time, he slaughtered cattle and sold the meat and everyday he took meat curry with his rice. One day, he left some meat with his wife to cook it for the family, and then left for the riverside to have his bath. During his absence, a friend coaxed his wife to sell that particular piece of meat to him. As a result, there was no meat curry for the butcher on that day. But as the butcher never took his meal without meat curry, he hurriedly went to the back of his house, where an ox was standing. He promptly cut off the tongue of the ox and baked it over a fire. When having his meal, the butcher had a bite of the tongue of ox, but as he did so his own tongue was cut off and fell into his plate of rice. Thus the ox and the butcher were in the same plight, both of them having had their tongues cut off. The butcher was in great pain and agony, and he went about agitatedly on his knees, with blood dripping profusely from his mouth. Then the butcher died and was reborn in the Avīci Niraya.

The butcher's wife was greatly disturbed and she was anxious for her son to get away to some other place, lest this evil should befall him too. So she sent her son to Taxila. At Taxila, he acquired the art of a goldsmith. Later, he married the daughter of his master and some children were born to them. When their sons came of age he returned to Sāvatti. The sons were endowed with faith in the Buddha and were religiously inclined. They were anxious about their father, who had grown old with no thought of religion or of his future existence. So one day, they invited the Buddha and the bhikkhus to their house for alms-food. After the meal they said to the Buddha, "Venerable Sir, we

are making this offering to you today on behalf of our father. Kindly give a discourse specially for him. So the Buddha said, "My disciple! You are getting old; but you have not made any provisions of merit for your journey to the next existence; you should now find a support for yourself".

Then the Buddha spoke in verse as follows:

235. You are now like a withered leaf; the messengers of death are near you; you are about to set out on a long journey; (yet), you have no provisions (for the journey).

236. Make a firm support for yourself; hasten to strive hard, and be wise. Having removed impurities and being free from moral defilements you shall enter the abodes of the ariyas (i.e., *Suddhāvāsa brahmā* realm).

237. Now you are of advanced age; you are going to the presence of the King of Death and you cannot stop on the way; (yet) you have no provisions (for the journey).

238. Make a firm support for yourself; hasten to strive hard, and be wise. Having removed impurities and being free from moral defilements you will no longer be subject to rebirth and decay.

At the end of the discourse the father of the donors of alms-food (i.e., the son of the butcher) attained Anāgāmi Fruition.

အညတရ ဗြာဟ္မဏ ဝတ္ထု၊

၂၃၉။ အနုပုဗ္ဗေန မေဓာဝီ၊ ထောက် ထောက် ခဏေ ခဏေ၊
ကမ္မာရော ရဇတဿဝ၊ နိဒ္ဓမေ မလမတ္တနော။

XVIII. (2) Aññatara brāhmaṇa Vatthu

Verse 239

239. Anupubbena medhāvī, thokaṃ thokaṃ khaṇe khaṇe
Kammāro rajatasseva, niddhame malamattano.

239. By degrees, little by little, from moment to moment, a wise man removes his own impurities (moral difilements), as a smith removes the dross of sliver or gold.

Vese 239

XVIII (2) The Story of a Brahmin

While residing at the Jetavana monastery, the Buddha uttered Verse (239) of this book, with reference to a brahmin.

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

Once, a brahmin saw a group of bhikkhus rearranging their robes as they were preparing to enter the city for alms-food. While he was looking, he found that the robes of some of the bhikkhus touched the ground and got wet because of dew on the grass. So he cleared that patch of ground. The next day, he found that as the robes of the bhikkhus touched bare ground, the robes got dirty. So he covered that patch of ground with sand. Then again, he observed that the bhikkhus would sweat when the sun was shining and that they got wet when it was raining. So finally, he built a rest house for the bhikkhus at the place where they gathered before entering the city for alms-food.

When the building was finished, he invited the Buddha and the bhikkhus for alms-food. The brahmin explained to the Buddha how he had performed this meritorious deed step by step. To him the Buddha replied, "O Brahmin! The wise perform their acts of merit little by little, and gradually and constantly they remove the impurities of moral defilements".

Then the Buddha spoke in verse as follows:

239. By degrees, little by little, from moment to moment, a wise man removes his own impurities (moral defilements), as a smith removes the dross of silver or gold.

At the end of the discourse the brahmin attained Sotāpatti Fruition.

တိဿတ္ထေရ ဝတ္ထု

၂၄၀။ အယသော မလံ သမုဋ္ဌိတံ၊ တတုဋ္ဌာယ တမေဝ ခါဒတိ၊
ဧဝံ အတိဓေနစရိနံ၊ သာနိ ကမ္မာနိ နယန္တိ ဒုဂ္ဂတိ။

XVIII. (3) Tissatthera Vatthu

Verse 240

240. Ayasāva malarā samuṭṭhitā, tatutṭhāya tameva khādati
Evaṁ atidhonacārinā¹, sāni kammāni nayanti duggatim.

240. Just as rust is formed from iron, and corrodes the iron from which it is formed, so also, his own deeds lead the transgressor to a lower plane of existence (duggati).

Verse 240

XVIII (3) The Story of Thera Tissa

1. atidhonacārinā: transgressor: i.e., one who transgresses or indulges too much in the use of 'dhona', the four requisites of a bhikkhu.

While residing at the Jetavana monastery, the Buddha uttered Verse (240) of this book, with reference to Thera Tissa.

Once there was a therā named Tissa in Sāvatti. One day, he received a set of fine robes and was very pleased. He intended to wear those robes the next day. But that very night he died and because he was attached to the fine set of robes, he was reborn as a louse and lived within the folds of the robes. As there was no one to inherit his belongings, it was decided that this particular set of robes should be shared by other bhikkhus. When the bhikkhus were preparing to share out among themselves, the louse was very much agitated and cried out, "They are destroying my robes!" This cry was heard by the Buddha by means of his divine power of hearing. So he sent someone to stop the bhikkhus and instructed them to dispose of the robes only at the end of seven days. On the eighth day, the set of the robes which belonged to Thera Tissa was shared out by the bhikkhus.

Later, the Buddha was asked by the bhikkhus why he had told them to wait for seven days before sharing out the robes of Thera Tissa. To them the Buddha replied, "My sons, Tissa had his mind attached to this particular set of robes at the time of his death, and so he was reborn as a louse and stayed in the folds of the robes. When you all were preparing to share out the robes, Tissa the louse was very much in agony and was running about to and fro in the folds of the robes. If you had taken the robes at that time Tissa the louse would have felt very bitter against you and he would have to go to niraya. But now, Tissa has been reborn in the Tusita deva world, and that is why I have allowed you to take the robes. Indeed, bhikkhus, attachment is very dangerous; as rust corrodes iron from which it is formed, so also, attachment destroys one and sends one to niraya. A bhikkhu should not indulge too much in the use of the four requisites or be very much attached to them".

Then the Buddha spoke in verse as follows:

240. Just as rust is formed from iron, and corrodes the iron from which it is formed, so also, his own deeds lead the transgressor to a lower plane of existence (duggati).

လာဠုဒါယီ ဝတ္ထု

၂၄၁။ အသဇ္ဈာယမလာ မန္တော၊ အနုဋ္ဌာနမလာ ယရာ၊
မလံ ဝဏ္ဏဿ ကောသန္တံ၊ ပမာဒေါ ရက္ခတော မလံ။

XVIII. (4) Lāludāyī Vatthu

Verse 241

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

241. Asajjhāyamalā mantā, anuttāṇāmalā gharā
Malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.

241. Non-recitation is the taint of learning; non-maintenance is the taint of houses;
indolence is the taint of beauty; unmindfulness is the taint of one who keeps watch.

Verse 241

XVIII (4) The Story of Lāludāyi

While residing at the Jetavana monastery, the Buddha uttered Verse (241) of this book, with reference to Thera Lāludāyi.

In Sāvatti, people coming back after hearing the discourses given by Thera Sāriputta and Thera Mahā Moggallāna were always full of praise for the two Chief Disciples. On one occasion, Lāludāyi, hearing their praises, said to those people that they would be saying the same about him after listening to his discourses. So Lāludāyi was asked to deliver a discourse; he climbed on to the platform but he could not say anything. So he asked the audience to let another bhikkhu take the turn first and that he would take the next turn. In this way, he put off three times.

The audience lost patience with him and shouted, "You big fool! When we praised the two Chief Disciples you were vainly boasting that you could preach like them. Why don't you preach now?" So Lāludāyi ran away and the crowd chased him. As he was frightened and was not looking where he was going, he fell into a latrine pit.

When the Buddha was told about this incident, he said, "Lāludāyi had learned very little of the Dhamma; he does not recite the religious texts regularly; he has not memorized anything. Whatever little he has learned gets rusty by not reciting".

Then the Buddha spoke in verse as follows:

241. Non-recitation is the taint of learning; non-maintenance is the taint of houses;
indolence is the taint of beauty; unmindfulness is the taint of one who keeps watch.

အညတရကုလပုတ္တ ဝတ္ထု

၂၄၂။ မလိတ္ထိယာ ဒုစရိတံ၊ မစ္ဆေရံ ဒေတော မလံ၊
မလာ ဝေ ဝါပကာ ဓမ္မာ၊ အသ္မိ လောကေ ပရမိ စ။

၂၄၃။ တတော မလာ မလတရံ၊ အဝိဇ္ဇာ ပရမံ မလံ၊
ဧတံ မလံ ပဟန္တေန၊ နိမ္မလာ ဟောထ ဘိက္ခဝေါ။

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

XVIII. (5) Aññitarakulaputta Vatthu

Verses 242 and 243

242. Malitthiyā duccharitaṃ, maccheraṃ dadato malaṃ
Malā ve pāpakā dhammā, asmim loke paramhi ca.

243. Tato malā malataraṃ, avijjā paramaṃ malaṃ
Etaṃ malaṃ pahantvāna, nimmalā hotha bhikkhavo.

242. Sexual misconduct is the taint of a woman; stinginess is the taint of a giver; evil ways are indeed taints in this world as well as in the next.

243. A taint worse than these is ignorance (of the Truth), which is the greatest of taints. O Bhikkhus, abandon this taint and be taintless.

Verses 242 and 243

XVIII (5) The Story of a Man Whose Wife Committed Adultery

While residing at the Veḷuvana monastery, the Buddha uttered Verses (242) and (243) of this book, with reference to a man whose wife committed adultery.

Once, the wife of a man committed adultery. He was so ashamed on account of his wife's misbehaviour that he dared not face anyone; he also kept away from the Buddha. After some time, he went to the Buddha and the Buddha asked him why he had been absent all that time and he explained everything. On learning the reason for his absence, the Buddha said, "My disciple, women are just like a river, or a road, or a liquor shop or a rest house, or a water-pot stand at the roadside; they associate with all sorts of people. Indeed, sexual misconduct is the cause of ruin for a woman".

Then the Buddha spoke in verse as follows:

242. Sexual misconduct is the taint of a woman; stinginess is the taint of a giver; evil ways are indeed taints in this world as well as in the next.

243. A taint worse than these is ignorance (of the Truth), which is the greatest of taints. O Bhikkhus, abandon this taint and be taintless.

At the end of the discourse many people attained Sotāpatti Fruition.

စူဠသာရိ ဝတ္ထု

၂၄၄။ သုဇီဝံ အဟိရိကေန၊ ကာကသူရေန ဓံသိနာ၊
ပက္ခန္ဓိနာ ပဂဗ္ဗေန၊ သံကိလိဋ္ဌေန ဇီဝိတံ။

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

၂၄၅။ ဟိရိမတာ စ ဒုဇ္ဈိဝံ၊ နိစ္စံ သုစိဂဝေသိနာ၊
အလီနေနာ' ပွဂဗ္ဗေန၊ သုဒ္ဓါဇီဝေန ပဿတာ။

XVIII. (6) Cūḷasāri Vatthu

Verses 244 and 245

244. Sujīvaṃ ahirikena, kākasūrena dhamṣinā
Pakkhandinā pagabbhena, saṃkiliṭṭhena jīvitam.

245. Hirīmatā ca dujjīvaṃ, niccam sucigavesinā
Alīnenā' ppagabbhena, suddhājīvena passatā.

244. Life is easy for one who is shameless and bold as a crow, who slanders others and is pretentious, aggressive and corrupt.

245. Life is hard for one with a sense of shame, who always seeks purity, who is free from attachment, who is modest and who sees clearly what is proper livelihood.

Verses 244 and 245

XVIII (6) The Story of Cūḷasāri

While residing at the Jetavana monastery, the Buddha uttered Verses (244) and (245) of this book, with reference to a bhikkhu named Cūḷasāri who practised medicine.

One day, Cūḷasāri came back after ministering to a patient. On his way he met Thera Sāriputta and related to him how he went to treat a patient and had been given some delicious food for his services. He also begged Thera Sāriputta to accept some of the food from him. Thera Sāriputta did not say anything to him but continued on his way. Thera Sāriputta refused to accept food from that bhikkhu because that bhikkhu had transgressed the law prohibiting bhikkhus from practising medicine. Other bhikkhus reported about this to the Buddha and he said to them, "Bhikkhus! A bhikkhu who is shameless is coarse in thought, word and deed. He is arrogant like a crow, he would find a living by unlawful means and live in comfort. On the other hand, life for a bhikkhu who has a sense of shame is not easy".

Then the Buddha spoke in verse as follows:

244. Life is easy for one who is shameless and bold as a crow, who slanders others and is pretentious, aggressive and corrupt.

245. Life is hard for one with a sense of shame, who always seeks purity, who is free from attachment, who is modest and who sees clearly what is proper livelihood.

At the end of the discourse many people attained Sotāpatti Fruition.

ပစ္စ ဥပါသက ဝတ္ထု

၂၄၆။ ယော ပါဏမတိပါတေတိ၊ မုသာဝါဒဉ္စ ဘာသတိ၊
လောကေ အဒိန္နမာဒိယတိ၊ ပရဒါရဉ္စ ဂစ္ဆတိ။

၂၄၇။ သုရာမေရယပါနဉ္စ၊ ယော နရော အနယုဉ္စတိ၊
ဣဓေဝ မေသော လောကသ္မိံ၊ မူလံ ခဏတိ အတ္တနော။

၂၄၈။ ဧဝံ ဘော ပုရိသ ဇာနာဟိ၊ ပါပဓမ္မော အသညတာ၊
မာ တံ လောဘော အဓမ္မော စ၊ စိရံ ဒုက္ခာယ ရန္တယုံ။

XVIII. (7) Pañca Upāsaka Vatthu

Verses 246, 247 and 248

246. Yo pāṇamatipāteti, musāvādañca bhāsati
Loke adinnamādiyati, paradārañca gacchati.

247. Surāmerayapānañca, yo naro anuyuñjati
Idheva meso lokasmiṃ, mūlaṃ khaṇati attano.

248. Evaṃ bho purisa jānāhi, pāpadhammā asaññatā
Mā taṃ lobho adhammo ca, ciraṃ dukkhāya randhayuṃ.

246, 247. He who destroys life, tells lies, takes what is not given him, commits adultery, and takes intoxicating drinks, digs up his own roots even in this very life.

248. Know this, O man! Not restraining oneself is evil; do not let greed and ill will subject you to prolonged misery.

Verses 246, 247 and 248

XVIII (7) The Story of Five Lay-Disciples

While residing at the Jetavana monastery, the Buddha uttered Verses (246), (247) and (248) of this book, with reference to five lay-disciples.

On one occasion five lay-disciples were keeping sabbath at the Jetavana monastery. Most of them were observing only one or two of the five moral precepts (sīla). Each one of them observing a particular precept claimed that the precept observed by him was the

most difficult and there were a lot of arguments. In the end, they came to the Buddha with this problem. To them the Buddha said, "You should not consider any individual precept as being easy or unimportant. Each and every one of the precepts must be strictly observed. Do not think lightly of any of the precepts; none of them is easy to observe".

Then the Buddha spoke in verse as follows:

246, 247. He who destroys life, tells lies, takes what is not given him, commits adultery and takes intoxicating drinks, digs up his own roots even in this very life.

248. Know this, O man! Not restraining oneself is evil; do not let greed and ill will subject you to prolonged misery.

At the end of the discourse the five lay-disciples attained Sotāpatti Fruition.

တိဿဒဟာရ ဝတ္ထု

၂၄၉။ ဒဒါတိ ဝေ ယထာသဒ္ဓါ၊ ယထာပသာဒနံ ဇနော၊
တတ္ထ ယော မကို ဘဝတိ၊ ပရေသံ ပါနဘောဇနော၊
န သော ဒိဝါ ဝါ ရတ္တိံ ဝါ၊ သမာဓိမဓိဂစ္ဆတိ။

၂၅၀။ ယဿ စေတံ သမုတ္တိန္တံ၊ မူလဃစ္စံ သမူဟတံ၊
သ ဝေ ဒိဝါ ဝါ ရတ္တိံ ဝါ၊ သမာဓိမဓိဂစ္ဆတိ။

XVIII. (8) Tissadahara Vatthu

Verses 249 and 250

249. Dadāti ve yathāsaddham, yathāpasādanam jano
Tattha yo mañku bhavati, paresam pānabhojane
Na so divā vā rattim vā, samādhimadhigacchati.

250. Yassa cetam samucchinnam, mūlaghaccam samūhatam
Sa ve divā vā rattim vā, samādhimadhigacchati.

249. People give according to their faith and their devotion; one who is displeased with others receiving food and drink cannot attain concentration (samādhi) by day or by night.

250. He, who has this feeling of displeasure cut off, uprooted and removed, will surely attain concentration (samādhi) by day or by night.

Verses 249 and 250

XVIII (8) The Story of Tissa

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

While residing at the Jetavana monastery, the Buddha uttered Verses (249) and (250) of this book, with reference to Tissa, a young bhikkhu.

Tissa, a young bhikkhu, had a very bad habit of disparaging other people's charities and good deeds. He even criticized the charities given by such renowned donors like Anāthapiṇḍika and Visākhā. Besides, he boasted that his relatives were very rich and were like a well where anyone could come for water. Hearing him boast thus, other bhikkhus were very sceptical; so they decided to find out the truth.

Some young bhikkhus went to the village from where he came and made enquiries. They found out that Tissa's relatives were all poor and that all this time Tissa had only been making a vain boast. When the Buddha was told about this, he said, "Bhikkhus, a bhikkhu who is displeased with others receiving gifts and offerings can never attain Magga and Phala".

Then the Buddha spoke in verse as follows:

249. People give according to their faith and their devotion; one who is displeased with others receiving food and drink cannot attain concentration (samādhi) by day or by night.

250. He who has this feeling of displeasure cut off, uprooted and removed, will surely attain concentration (samādhi) by day or by night.

ပဉ္စ ဥပါသက ဝတ္ထု

၂၅၁။ နတ္ထိ ရာဂသမော အဂ္ဂိ၊ နတ္ထိ ဒေါသသမော ဂဟော၊
နတ္ထိ မောဟသမံ ဇာလံ၊ နတ္ထိ တဏှာသမာ နဒီ။

XVIII. (9) Pañca Upāsaka Vatthu

Verse 251

251. Natthi rāgasamo aggi, natthi dosasamo gaho
Natthi mohasamaṃ jālaṃ, natthi taṇhāsamā nadī.¹

251. There is no fire like passion, there is no grip like ill will, there is no net like ignorance, there is no river like craving.

Verse 251

1. natthi taṇhāsamā nadī: There is no river like craving. This is because although a river can be full at times, craving can never be full, i.e., satiated.

XVIII (9) The Story of Five Lay-disciples

While residing at the Jetavana monastery, the Buddha uttered Verse (251) of this book, with reference to five lay-disciples.

On one occasion, five lay-disciples were present while the Buddha was expounding the Dhamma at the Jetavana monastery. One of them was asleep while sitting, the second one was drawing lines with his fingers on the ground, the third was trying to shake a tree, the fourth was looking up at the sky. The fifth was the only one who was respectfully and attentively listening to the Buddha. Thera Ānanda, who was near the Buddha fanning him saw the different behaviour of the five disciples and said to the Buddha, "Venerable Sir! While you were expounding the Dhamma like big drops of rain falling from the sky, only one out of those five people were listening attentively". Then Thera Ānanda described the different behaviour of the other four to the Buddha and asked why they were behaving thus.

The Buddha then explained to Thera Ānanda, "Ānanda, these people could not get rid of their old habits. In their past existences, the first one was a snake; as a snake usually coils itself up and goes to sleep, so also, this man goes to sleep while listening to the Dhamma. The one who was scratching the earth with his hand was an earthworm, the one who was shaking the tree was a monkey, the one who was gazing up at the sky was an astronomer and the one who was listening attentively to the Dhamma was a learned astrologer. In this connection, Ānanda, you must remember that one must be attentive to be able to understand the Dhamma and that there are many people who cannot follow what was being said".

Thera Ānanda then asked the Buddha, "Venerable Sir! What are the things that prevent people from being able to take in the Dhamma? And the Buddha replied, "Ānanda, passion (rāga), ill will (dosa) and ignorance (moha) are the three things that prevent people from taking in the Dhamma. Passion burns one; there is no fire like passion. The world may burn up when seven suns rise in the sky, but that happens very rarely. Passion burns always and without any break".

Then the Buddha spoke in verse as follows:

251. There is no fire like passion, there is no grip like ill will, there is no net like ignorance, there is no river like craving.

At the end of the discourse the one who was listening attentively attained Sotāpatti Fruition.

မေဏ္ဍကသေဋ္ဌိ ဝတ္ထု

၂၅၂။ သုဒဿံ ဝဇ္ဇမညေသံ၊ အတ္တနော ပန ဒုဒ္ဓဿံ၊
ပရေသံ ဟိ သော ဝဇ္ဇနိ၊ ဩပုနာတိ ယထာ ဘုဿံ၊
အတ္တနော ပန ဆာဒေတိ၊ ကလိဝံ ကိတဝါ သဌော။

XVIII. (10) Menḍakasetṭhi Vatthu

Verse 252

252. Sudassam vajjamaññesam, attano pana duddasam
Paresam hi so vajjāni, opunāti yathā bhusam
Attano pana chādeti, kalimva kitavā saṭho¹.

252. It is easy for one to see the faults of others, but difficult to see one's own. That man broadcasts the faults of others like winnowing chaff in the wind, but hides his own faults as a crafty fowler covers himself.

Verse 252

XVIII (10) The Story of Menḍaka the Rich Man

While residing near the town of Baddiya, the Buddha uttered Verse (252) of this book, with reference to the renowned rich man Menḍaka and his family.

Once, during his tour of Aṅga and Uttara regions, the Buddha saw in his vision that time was ripe for Menḍaka, his wife, his son, his daughter-in-law, his granddaughter and his servant, to attain Sotāpatti Fruition. Seeing the prospect of these six people attaining Sotāpatti Fruition, the Buddha went to the town of Baddiya.

Menḍaka was an extremely rich man. It was said that he found a large number of life-size golden statues of goats in his backyard. For this reason, he was known as Menḍaka (a goat) the rich man. Again, it was also said that during the time of Vipassī Buddha he had donated a monastery for Vipassī Buddha and a congregation hall complete with a platform for the preacher. On completion of these buildings he made offerings of alms-food to Vipassī Buddha and the bhikkhus for four months. Then, in yet another of his past existences, when he was a rich man in Bārāṇasī, there was a famine throughout the region. One day, they had cooked a meal just enough for the members of the family when

1. saṭho: a cheat, a gambler. According to the Commentary, it means a crafty fowler.

a paccekabuddha stood at the door for alms-food. Then and there he offered all the food. But due to his great faith and generosity, the rice pot was later found to be miraculously filled up again; so also were his granaries.

Meṇḍaka and his family, hearing that the Buddha was coming to Baddiya, went to pay homage to him. After hearing the discourse given by the Buddha, Meṇḍaka, his wife Candapadumā, his son Danañcaya, his daughter-in-law Sumanadevī, his granddaughter Visākhā and the servant Puṇṇa attained Sotāpatti Fruition. Meṇḍaka then told the Buddha how, on his way, some ascetics had spoken ill of the Buddha and had tried to dissuade him from coming to see him. The Buddha then said, "My disciple, it is natural for people not to see one's own faults, and to exaggerate other people's faults and failings".

Then the Buddha spoke in verse as follows:

252. It is easy to see the faults of others, but difficult to see one's own. A man broadcasts the faults of others like winnowing chaff in the wind, but hides his own faults as a crafty fowler covers himself.

ဥဇ္ဈာနသညိတ္ထေရ ဝတ္ထု
၂၅၃။ ပရဝဇ္ဇာနပဿိဿ၊ နိစ္စံ ဥဇ္ဈာနသညိဇော၊
အာသဝါ တဿ ဝဗ္ဗန္တိ၊ အာရာ သော အာသဝက္ခယာ။

XVIII. (11) Ujjhānasaññīthera Vatthu

Verse 253

253. Paravajjānupassissa, niccaṃ ujjhānasaññīno
Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.

253. In one who constantly sees the faults of others and is always disparaging them, moral intoxicants (āsavas) increase; he is far from extinction of moral intoxicants (i.e., he is far from attainment of arahatship).

Verse 253

XVIII (11) The Story of Thera Ujjhānasaññī

While residing at the Jetavana monastery, the Buddha uttered Verse (253) of this book, with reference to Thera Ujjhānasaññī.

Thera Ujjhānasaññī was always finding fault with and speaking ill of others. Other bhikkhus reported about him to the Buddha. The Buddha replied to them, "Bhikkhus, if someone finds fault with another so as to teach him in good ways it is not an act of evil

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and is therefore not to be blamed. But, if someone is always finding fault with others and speaking ill of them just out of spite and malice, he will not attain concentration and mental absorption (jhāna). He will not be able to understand the Dhamma, and moral intoxicants (āsavas) will increase in him.

Then the Buddha spoke in verse as follows:

253. In one who constantly sees the faults of others and is always disparaging them, moral intoxicants (āsavas) increase; he is far from extinction of moral intoxicants (i.e., he is far from attainment of arahatship).

သုဘဒ္ဒပရိဗ္ဗာဇက ဝတ္ထု

၂၅၄။ အာကာသေဝ ပဒံ နတ္ထိ၊ သမဏော နတ္ထိ ဗဟိရေ၊
ပပဇ္ဇာဘိရတာ ပဇာ၊ နိပ္ပပဇ္ဇာ တထာဂတာ။

၂၅၅။ အာကာသေဝ ပဒံ နတ္ထိ၊ သမဏော နတ္ထိ ဗဟိရေ၊
သင်္ခါရာ သဿတာ နတ္ထိ၊ နတ္ထိ ဗုဒ္ဓါနမိဉ္ဇိတံ။

XVIII. (12) Subhaddaparibbājaka Vatthu

Verses 254 and 255

254. Ākāseva padaṃ natthi, samaṇo natthi bāhire
Papañcābhiratā pajā, nippapañcā tathāgatā.

255. Ākāseva padaṃ natthi, samaṇo natthi bāhire
Saṅkhārā sassatā natthi, natthi buddhānamiññitaṃ.

254. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samaṇa). All beings take delight in fetters (i.e., craving, pride and wrong view) that prolong saṃsāra; all the Buddhas are free from these fetters.

255. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samaṇa). There is no conditioned thing that is permanent; all the Buddhas are unperturbed (by craving, pride and wrong view).

Verses 254 and 255

XVIII (12) The Story of Subhadda the Wandering Ascetic

Verses (254) and (255) of this book were uttered by the Buddha in the Sal Grove of the Malla princes near Kusinārā, just before the parinibbāna (passing away) of the

Buddha, in reply to the questions raised by Subhadda, the wandering ascetic (paribbājaka).

Subhadda the wandering ascetic was staying at Kusinārā when he heard that the parinibbāna of Gotama Buddha would take place in the last watch of that night. Subhadda had three questions which had been troubling him for a long time. He had already put these questions to other religious leaders, namely Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañcaya Belaṭṭhaputta and Nigaṇṭha Nātaputta, but their answers did not satisfy him. He had not yet asked Gotama Buddha, and he felt that only the Buddha could answer his questions. So, he hurried off to the Sal Grove, but the Venerable Ānanda did not allow him to see the Buddha, because the Buddha was by that time very weak. The Buddha overheard their conversation and consented to see Subhadda. Subhadda asked three questions. They are: (1) Are there any tracks in the sky? (2) Are there any ariya bhikkhus (samaṇas) outside the Teaching of the Buddha? and (3) Is there any conditioned thing (saṅkhāra) that is permanent? The Buddha's answer to all the above questions was negative.

Then the Buddha spoke in verse as follows:

254. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samaṇa). All beings take delight in fetters (i.e., craving, pride and wrong view) that prolong saṃsāra; all the Buddhas are free from these fetters.

255. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samaṇa). There is no conditioned thing that is permanent; all the Buddhas are unperturbed (by craving, pride and wrong view).

At the end of the discourse Subhadda attained Anāgāmi Fruition and as requested by him the Buddha admitted him to the Order of the bhikkhus. Subhadda was the last one to become a bhikkhu in the life time of the Buddha. Eventually, Subhadda attained arahatship.

မလဝဂ္ဂေါ အဋ္ဌာရသမော နိဋ္ဌိတော။

Malavaggo atthārasamo nitthito.

End of Chapter Eighteen: Impurities.

Chapter XIX

၁၉။ ဓမ္မဋ္ဌဝဂ္ဂ

19. Dhammatthavagga

The Just or the Righteous (Dhammatthavagga)

ဝိနိစ္ဆယမဟာမတ္တ ဝတ္ထု

၂၅၆။ န တေန ဟောတိ ဓမ္မဋ္ဌော၊ ယေနတ္ထံ သာဟသာ နယေ၊
ယော စ အတ္ထံ အနတ္ထဉ္စ၊ ဥဘော နိစ္ဆယျ ပဏှိတော။

၂၅၇။ အသာဟသေန ဓမ္မေန၊ သမေန နယတီ ပရေ၊
ဓမ္မဿ ဂုတ္တော မေဓာဝီ၊ “ဓမ္မဋ္ဌော”တိ ပဂုစ္စတိ။

XIX. (1) Vinicchayamahāmatṭa Vatthu

Verses 256 and 257

256. Na tena hoti dhammattho, yenattham sāhasā naye
Yo ca attham anatthañca, ubho niccheyya paṇḍito.

257. Asāhasena dhammena, samena nayatī pare
Dhammassa gutto medhāvī, “dhammattho”ti pavuccati.

256. He is not just if he decides a case arbitrarily; the wise man should decide after considering both what is right and what is wrong.

257. The wise man who decides not arbitrarily; but in accordance with the law is one who safeguards the law; he is called ‘one who abides by the law’ (dhammattho).

Verses 256 and 257

XIX (1) The Story of the Judge

While residing at the Jetavana monastery, the Buddha uttered Verses (256) and (257) of this book, with reference to some judges who were corrupt.

One day, some bhikkhus were returning from their round of alms-food when it rained and they went into a law court to take shelter. While they were there, they found out that some judges, having taken bribes, were deciding cases arbitrarily. They reported the matter to the Buddha and the Buddha replied, “Bhikkhus! In deciding cases, if one is influenced by affection or by monetary consideration, he cannot be called ‘the just’, or ‘a judge who abides by the law’. If one weighs the evidence intelligently and decides a case impartially, then he is to be called, ‘the just’ or ‘a judge who abides by the law’.”

Then the Buddha spoke in verse as follows:

256. He is not just if he decides a case arbitrarily; the wise man should decide after considering both what is right and what is wrong.

257. The wise man who decides not arbitrarily but in accordance with the law is one who safeguards the law; he is to be called 'one who abides by the law (dhammattho)'.

ဆဗ္ဗဂ္ဂိယ ဝတ္ထု

၂၅၈။ န တေန ပဏ္ဍိတော ဟောတိ၊ ယာဝတာ ဗဟု ဘာသတိ၊
ခေမိ အဝေရီ အဘယော၊ "ပဏ္ဍိတော"တိ ပဝုစ္စတိ။

XIX. (2) Chabbaggiya Vatthu

Verse 258

258. Na tena paṇḍito hoti, yāvatā bahu bhāsatī
Khemī averī abhayo, "paṇḍito"ti pavuccati.

258. He is not a wise man just because he talks much; only he who is peaceful, free from enmity, and does no harm to others, is called 'a wise man'.

Verse 258

XIX (2) The Story of a Group of Six Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (258) of this book, with reference to a group of six bhikkhus.

Once, there was a group of six bhikkhus who made trouble at the place of eating either in the monastery or in the village. One day, while some sāmaṇeras were, having their alms-food, the group of six bhikkhus came in and said boastfully to the sāmaṇeras, "Look! We only are the wise". Then they started throwing things about, leaving the place of eating in disorder. When the Buddha was told about this, he said, "Bhikkhus! I do not say that one who talks much, abuses and bullies others is a wise man. Only he who is free from hatred, and harms no one is a wise man".

Then the Buddha spoke in verse as follows:

258. He is not a wise man just because he talks much; only he who is peaceful, free from enmity, and does no harm to others, is to be called 'a wise man'.

ဧကုဒါနခိကာသဝတ္ထေရ ဝတ္ထု

၂၅၉။ န တာဝတာ ဓမ္မဓရော၊ ယာဝတာ ဗဟု ဘာသတိ၊

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ယော စ အပ္ပမ္ဘိ သုတ္တန္တံ၊ ဓမ္မံ ကာယေန ပဿတိ၊
သ ဝေ ဓမ္မဓရော ဟောတိ၊ ယော ဓမ္မံ နပ္ပမဇ္ဇတိ။

XIX. (3) Ekudānakhīṇāsavatthera Vatthu

Verse 259

259. Na tāvatā dhammadharo, yāvatā bahu bhāsati
Yo ca appampi sutvāna, dhammaṃ kāyena passati
Sa ve dhammadharo hoti, yo dhammaṃ nappamajjati.

259. He is not "one versed in the Dhamma" (Dhammadhara) just because he talks much. He who hears only a little but comprehends the Dhamma, and is not unmindful is, indeed, "one versed in the Dhamma".

Verse 259

XIX (3) The Story of Ekudāna the Arahat

While residing at the Jetavana monastery, the Buddha uttered Verse (259) of this book, with reference to a bhikkhu who was an arahat.

This bhikkhu lived in a grove near Sāvatthi. He was known as Ekudāna, because he knew only one stanza of exultation (udāna) by heart. But the thera fully understood the meaning of the Dhamma as conveyed by the stanza. On each sabbath day, he would exhort others to listen to the Dhamma, and he himself would recite the one stanza he knew. Every time he had finished his recitation, the guardian spirits (devas) of the forests praised him and applauded him resoundingly. On one sabbath day, two learned theras, who were well-versed in the Tipiṭaka, accompanied by five hundred bhikkhus came to his place. Ekudāna asked the two theras to preach the Dhamma. They enquired if there were many who wished to listen to the Dhamma in this out of the way place. Ekudāna answered in the affirmative and also told them that even the guardian spirits of the forests usually came, and that they usually praised and applauded at the end of discourses.

So, the two learned theras took turns to preach the Dhamma, but when their discourses ended, there was no applause from the guardian spirits of the forests. The two learned theras were puzzled; they even doubted the words of Ekudāna. But Ekudāna insisted that the guardian spirits used to come and always applauded at the end of each discourse. The two theras then pressed Ekudāna to do the preaching himself. Ekudāna held the fan in front of him and recited the usual stanza. At the end of the recitation, the

guardian spirits applauded as usual. The bhikkhus who had accompanied the two learned theras complained that the devas inhabiting the forests were very partial.

They reported the matter to the Buddha on arrival at the Jetavana monastery. To them the Buddha said, "Bhikkhus! I do not say that a bhikkhu who has learnt much and talks much of the Dhamma is "one who is versed in the Dhamma, (Dhammadhara)". One who has learnt very little and knows only one stanza of the Dhamma, but fully comprehends the Four Noble Truths, and is ever mindful is the one who is truly versed in the Dhamma".

Then the Buddha spoke in verse as follows:

259. He is not "one versed in the Dhamma (Dhammadhara)" just because he talks much. He who hears only a little but comprehends the Dhamma, and is not unmindful is, indeed, "one versed in the Dhamma".

လကုဏ္ဍကဘဒ္ဒိယတ္ထေရ ဝတ္ထု၊
၂၆၀။ န တေန ထေရော သော ဟောတိ၊ ယေနဿ ပလိတံ သိရော၊
ပရိပက္ခော ဝယော တဿ၊ "မောဃဇိက္ခော"တိ ဝုစ္စတိ။

၂၆၁။ ယမိံ သစ္စဉ္စ ဓမ္မော စ၊ အဟိံသာ သံယမော ဒမော၊
သ ဝေ ဝန္တမလော ဝိရော၊ "ထေရော" ဣတိ ပဝုစ္စတိ။

XIX. (4) Lakunḍakabhaddiyatthera Vatthu

Verses 260 and 261

260. Na tena thero so hoti, yenassa palitaṃ siro
Paripakko vayo tassa, "moghajīṇṇo"ti vuccati.

261. Yamhi saccañca dhammo ca, ahimsā saṃyamo damo
Sa ve vantamalo¹ dhīro, "thero"² iti pavuccati.

260. He is not a thera just because his head is grey; he who is ripe only in years is called "one grown old in vain".

261. Only a wise man who comprehends the Four Noble Truths and the Dhamma, who is harmless and virtuous, who restrains his senses and has rid himself of moral defilements is indeed called a thera.

1. vantamalo: lit., has vomited impurities.

2. thero: an Elder, i.e., a senior member of the Buddhist Order; but often applied to bhikkhus in general.

Verses 260 and 261

XIX (4) The Story of Thera Bhaddiya

While residing at the Jetavana monastery, the Buddha uttered Verses (260) and (261) of this book, with reference to Thera Bhaddiya. He was also known as Lakunḍaka Bhaddiya because he was very short in stature.

One day, thirty bhikkhus came to pay obeisance to the Buddha. The Buddha knew that time was ripe for those thirty bhikkhus to attain arahatship. So he asked them whether they had seen a thera as they came into the room. They answered that they did not see a thera but they saw only a young sāmaṇera as they came in. Whereupon, the Buddha said to them, "Bhikkhus! That person is not a sāmaṇera, he is a senior bhikkhu although he is small-built and very unassuming. I do say that one is not a thera just because he is old and looks like a thera; only he who comprehends the Four Noble Truths and does not harm others is to be called a thera".

Then the Buddha spoke in verse as follows:

260. He is not a thera just because his head is grey; he who is ripe only in years is called "one grown old in vain".

261. Only a wise man who comprehends the Four Noble Truths and the Dhamma, who is harmless and virtuous, who restrains his senses and has rid himself of moral defilements is indeed called a thera.

At the end of the discourse those thirty bhikkhus attained arahatship.

သမ္မဟုလဘိက္ခု ဝတ္ထု

၂၆၂။ န ဝိက္ခရာဏမတ္တေန၊ ဝဏ္ဏပေါက္ခရာတာယ ဝါ၊
သာဓုရူပေါ နရော ဟောတိ၊ ဣဿုကံ မစ္ဆရီ သဌော။

၂၆၃။ ယဿ ဧတံ သမုတ္တိန္တံ၊ မူလယစုံ သမူဟတံ၊
သ ဝန္တဒေါသော မေဓာဝီ၊ "သာဓုရူပေါ"တိ ဝုစ္စတိ။

XIX. (5) Sambahulabhikkhu Vatthu

Verses 262 and 263

262. Na vākkaraṇamattena, vaṇṇapokkharatāya vā
Sādhurūpo naro hoti, issukī maccharī saṭṭho.

263. Yassa cetam samucchinnam, mūlaghaccam samūhatam

Sa vantadoso medhāvī, "sādhurūpo"ti vuccati.

262. Not by fine talk, nor by good looks could one be a good-hearted man, if he were envious, miserly and crafty.

263. A wise man who has cut off, uprooted and removed these and has rid himself of moral defilements is, indeed, called a good-hearted man.

Verses 262 and 263

XIX (5) The Story of Some Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verses (262) and (263) of this book, with reference to some bhikkhus who were very envious of other bhikkhus.

At the monastery, young bhikkhus and sāmaṇeras were in the habit of attending on older bhikkhus who were their teachers. They washed and dyed the robes, or else performed other small services for their teachers. Some bhikkhus noticing these services envied those senior bhikkhus, and so they thought out a plan that would benefit them materially. Their plan was that they would suggest to the Buddha that young bhikkhus and sāmaṇeras should be required to come to them for further instruction and guidance even though they had been taught by their respective teachers. When they went to the Buddha with this proposal, the Buddha, knowing full well their motive, turned it down. To them the Buddha said, "Bhikkhus! I do not say that you are good-hearted just because you can talk eloquently. Only he who has got rid of covetousness and all that is evil by means of Arahatta Magga is to be called a good-hearted man".

Then the Buddha spoke in verse as follows:

262. Not by fine talk, nor by good looks could one be a good-hearted man, if he were envious, miserly and crafty.

263. A wise man who has cut off, uprooted and removed these and has rid himself of moral defilements is indeed called a good-hearted man.

ဟတ္ထက ဝတ္ထု

၂၆၄။ န မုဏ္ဍကေန သမဏော၊ အဗ္ဗတော အလိကံ ဘဏံ၊
ဣစ္ဆာလောဘသမာပန္နော၊ သမဏော ကိံ ဘဝိဿတိ။

၂၆၅။ ယော စ သမေတိ ပါပါနိ၊ အကံ ထူလာနိ သဗ္ဗသော၊

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သမိတတ္တာ ဟိ ပါပါနံ၊ “သမဇော”တိ ပုဂ္ဂတိ။

XIX. (6) Hatthaka Vatthu

Verses 264 and 265

264. Na muṇḍakena samaṇo, abbato alikaṃ bhaṇaṃ
Icchālobhasamāpanno, samaṇo kiṃ bhavissati.

265. Yo ca sameti pāpāni, aṇuṃ thūlāni sabbaso
Samitattā hi pāpānaṃ, “samaṇo”ti pavuccati.

264. Not by a shaven head does a man become a samaṇa, if he lacks morality and austere practices, and tells lies. How could he who is full of covetousness and greed be a samaṇa?

265. He who has totally subdued all evil, great and small, is called a samaṇa because he has overcome all evil.

Verses 264 and 265

XIX (6) The Story of Bhikkhu Hatthaka

While residing at the Jetavana monastery, the Buddha uttered Verses (264) and (265) of this book, with reference to a bhikkhu named Hatthaka.

Bhikkhu Hatthaka was in the habit of challenging ascetics of non-Buddhist faiths to meet him in a certain place to debate on religious matters. He would then go out by himself to the self-appointed place. When nobody appeared he would boast, “Look, those wandering ascetics dare not meet me, they have been beaten by me!”, and such other things. The Buddha called Hatthaka to him and said, “Bhikkhu! Why do you behave in this way? One who says such things cannot become a samaṇa in spite of his shaven head. Only one who has rid himself of all evil is to be called a samaṇa”.

Then the Buddha spoke in verse as follows:

264. Not by a shaven head does a man become a samaṇa, if he lacks morality and austere practices and tells lies. How could he who is full of covetousness and greed be a samaṇa?

265. He who has totally subdued all evil, great and small, is called a samaṇa because he has overcome all evil.

အညတရဗြဟ္မဏ ဝတ္ထု

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

၂၆၆။ န တေန ဘိက္ခု သော ဟောတိ၊ ယာဝတာ ဘိက္ခတေ ပရေ၊
ဝိဿံ ဓမ္မံ သမာဒိယ၊ ဘိက္ခု ဟောတိ န တာဝတာ။

၂၆၇။ ယောဓ ပုညဉ္စ ပါပဉ္စ၊ ဗာဟေတွာ ဗြဟ္မစရိယဝိ၊
သင်္ခါယ လောကေ စရတိ၊ သ ဝေ “ဘိက္ခု”တိ ဝုစ္စတိ။

XIX. (7) Aññatarabrāhmaṇa Vatthu

Verses 266 and 267

266. Na tena bhikkhu so hoti, yāvatā bhikkhate¹ pare
Vissam dhammam samādāya, bhikkhu hoti na tāvatā.

267. Yodha puññañca pāpañca, bāhetvā brahmacariyavā
Saṅkhāya loke carati, sa ve “bhikkhū”ti vuccati.

266. He does not become a bhikkhu merely because he stands at the door for alms. He cannot become a bhikkhu because he acts according to a faith which is not in conformity with the Dhamma.

267. In this world, he who lays aside both good and evil, who leads the life of purity, and lives meditating on the khandha aggregates is, indeed, called a bhikkhu.

Verses 266 and 267

XIX (7) The Story of a Brahmin

While residing at the Jetavana monastery, the Buddha uttered Verses (266) and (267) of this book, with reference to a brahmin.

Once, there was a brahmin who was in the habit of going round for alms. One day, he thought, “Samaṇa Gotama has declared that one who lives by going round for alms is a bhikkhu. That being so, I should also be called a bhikkhu”. So thinking, he went to the Buddha and said to him that he (the brahmin) should also be called a bhikkhu, because he also went round for alms-food. To him the Buddha replied, “Brahmin, I do not say that you are a bhikkhu simply because you go round for alms-food. One who professes a wrong faith and acts accordingly is not to be called a bhikkhu. Only he who lives meditating on the impermanence, unsatisfactoriness, and insubstantiality of the aggregates is to be called a bhikkhu”.

Then the Buddha spoke in verse as follows:

1. bhikkhate: lit., begs.

266. He does not become a bhikkhu merely because he stands at the door for alms. He cannot become a bhikkhu because he acts according to a faith which is not in conformity with the Dhamma.

267. In this world, he who lays aside both good and evil, who leads the life of purity, and lives meditating on the khandha aggregates is, indeed, called a bhikkhu.

တိတ္ထိယ ဝတ္ထု

၂၆၈။ န မောနေန မုနီ ဟောတိ၊ မုဉ္ဇရူပေါ အဝိဒ္ဓဿ၊
ယော စ တုလံဝ ပဂ္ဂယ၊ ဝရမာဒါယ ပဏ္ဍိတော။

၂၆၉။ ပါပါနိ ပရိဝဇ္ဇေတိ၊ သ မုနီ တေန သော မုနိ၊
ယော မုနာတိ ဥဘော လောကေ၊ “မုနီ” တေန ပဝုစ္စတိ။

XIX. (8) Tittiya Vatthu

Verses 268 and 269

268. Na monena munī hoti, mūlharūpo aviddasu
Yo ca tulaṃva paggayha, varamā¹dāya paṇḍito.

269. Pāpāni parivajjeti, sa munī tena so muni

Yo munāti ubho loka², “muni” tena pavuccati.

268, 269. Not by silence does one become a muni, if one is dull and ignorant. Like one holding a pair of scales, the wise takes what is good and rejects what is evil. For this reason he is a muni. He who understands both internal and external aggregates is also; for that reason, called a muni.

Verses 268 and 269

XIX (8) The Story of the Followers of Non-Buddhist Doctrines

While residing at the Jetavana monastery, the Buddha uttered Verses (268) and (269) of this book, with reference to some non-Buddhist ascetics.

-
1. varam: the best, the good, the noble. In this context, it means morality (sīla), concentration (samādhi) and knowledge (paññā), etc. (The Commentary)
 2. ubho loka: lit., both worlds, meaning internal and external aggregates, or one's own aggregates as well as those of others.

To those who offered them food or other things, those ascetics would say words of blessing. They would say, "May you be free from danger, may you prosper and get rich, may you live long," etc. At that time, the followers of the Buddha did not say anything after receiving something from their lay-disciples. This was because during the first twenty years after the Buddha's attainment of Buddhahood they were instructed to remain silent on receiving offerings. Since the followers of the Buddha were silent when ascetics of other doctrines were saying things which were pleasing to their disciples, people began to compare the two groups.

When the Buddha heard about this, he permitted the bhikkhus to say words of blessing to their disciples after receiving offerings. As a result of that, more and more people invited the followers of the Buddha for alms. Then, the ascetics of other doctrines remarked with disdain: "We adhere to the practice of the muni and keep silent, whereas the followers of Samaṇa Gotama go about talking exuberantly in the eating places". On hearing those disparaging remarks, the Buddha said, "Bhikkhus! There are some who keep silent because they are ignorant and timid, and some who keep silent because they do not want to share their profound knowledge with others. Thus, one does not become a muni simply by keeping silent. Only one who has overcome evil is to be called a muni".

Then the Buddha spoke in verse as follows:

268, 269. Not by silence does one become a muni, if one is dull and ignorant. Like one holding a pair of scales, the wise one takes what is good and rejects what is evil. For this reason he is a muni. He who understands both internal and external aggregates is also, for that reason, called a muni.

ဗာလိသိက ဝတ္ထု
၂၇၀။ န တေန အရိယော ဟောတိ၊ ယေန ပါကာနိ ဟိံသတိ၊
အဟိံသာ သဗ္ဗပါကာနံ၊ "အရိယော"တိ ပုဂ္ဂတိ။

XIX. (9) Bālisika Vatthu

Verse 270

270. Na tena ariyo hoti, yena pāṇāni himsati
Ahimsā sabbapāṇānam, "ariyo"ti pavuccati.

270. He who harms living beings is, for that reason, not an ariya (a Noble One); he who does not harm any living being is called an ariya¹.

Verse 270

XIX (9) The Story of a Fisherman Named Ariya

While residing at the Jetavana monastery, the Buddha uttered Verse (270) of this book, with reference to a fisherman named Ariya.

Once, there was a fisherman who lived near the north gate of Sāvattthi. One day through his supernormal power, the Buddha found that time was ripe for the fisherman to attain Sotāpatti Fruition. So on his return from the alms-round, the Buddha, followed by the bhikkhus, stopped near the place where Ariya was fishing. When the fisherman saw the Buddha, he threw away his fishing gear and came and stood near the Buddha. The Buddha then proceeded to ask the names of his bhikkhus in the presence of the fisherman, and finally, he asked the name of the fisherman. When the fisherman replied that his name was Ariya, the Buddha said that the Noble Ones (Ariyas) do not harm any living being, but since the fisherman was taking the lives of fish he was not worthy of his name.

Then the Buddha spoke in verse as follows:

270. He who harms living beings is, for that reason, not an ariya (a Noble One); he who does not harm any living being is called an ariya.

At the end of the discourse the fisherman attained Sotāpatti Fruition.

သမ္မဟုလသီလာဒိသမ္ပန္နဘိက္ခု ဝတ္ထု

၂၇၁။ န သီလဗ္ဗတမတ္ထေန၊ ဗာဟုသစ္စေန ဝါ ပန၊
အထ ဝါ သမာဓိလာဘေန၊ ဝိဝိတ္တသယနေန ဝါ။

၂၇၂။ ဖုဿမိ နေက္ခမ္မသုခံ၊ အပုထုဇ္ဇနသေဝိတံ၊
ဘိက္ခု ဝိဿာသမာပါဒိ၊ အပ္ပတ္တော အာသဝက္ခယံ။

XIX. (10) Sambahulasīlādisampannabhikkhu Vatthu

Verses 271 and 272

271. Na sīlabbatamattena, bāhusaccena vā pana
Atha vā samādhilābhena, vivittasayanena vā.

1. ariya: one who has realized one of the four maggas.

272. Phusāmi nekkhammasukham¹, aputhujjanasevitam
Bhikkhu vissāsamāpādi, appatto āsavakkhayam.

271, 272. Not by mere moral practice, nor by much learning, nor by acquiring concentration, nor by dwelling in seclusion, nor by assuring oneself "I enjoy the bliss of Anāgāmi Fruition that is not enjoyed by common worldlings (puthujjanas)" should the bhikkhu rest content without attaining the extinction of moral intoxicants (āsavas) [i.e., without attaining arahatship].

Verses 271 and 272

XIX (10) The Story of Some Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verses (271) and (272) of this book, with reference to some bhikkhus.
.....

Once, there were some bhikkhus who were endowed with virtue; some of them had strictly observed the austere practices (dhūtaṅga), some had wide knowledge of the Dhamma, some had achieved mental absorption (jhāna), some had achieved Anāgāmi Phala, etc. All of them thought that since they had achieved that much, it would be quite easy for them to attain Arahatta Phala. With this thought they went to the Buddha.

The Buddha asked them, "Bhikkhus, have you attained Arahatta Phala?" Then they replied that they were in such a condition that it would not be difficult for them to attain Arahatta Phala at any time. To them the Buddha said, "Bhikkhus! Just because you are endowed with morality (sīla), just because you have attained Anāgāmi Phala, you should not be complacent and think that there is just a little more to be done; unless you have eradicated all moral intoxicants (āsavas), you must not think that you have realized perfect bliss of Arahatta Phala".

Then the Buddha spoke in verse as follows:

271, 272. Not by mere moral practice, nor by much learning, nor by acquiring concentration, nor by dwelling in seclusion, nor by assuring oneself "I enjoy the bliss of Anāgāmi Fruition that is not enjoyed by common worldlings (puthujjanas)" should the bhikkhu rest content without attaining the extinction of moral intoxicants (āsavas) [i.e., without attaining arahatship].

1. nekkhammasukham: In this context, Anāgāmisukham, i.e., Anāgāmi Fruition, the fruition that follows the attainment of Anāgāmi Magga.

At the end of the discourse all those bhikkhus attained arahatship.

ဓမ္မဋ္ဌဝဂ္ဂေါ ဧကုနဝိသတိမော နိဋ္ဌိတော။

Dhammatṭhavaggo ekūnavīsatimo nitṭhito.

End of Chapter Nineteen: The Just or the Righteous.

Chapter XX

၂၀။ မဂ္ဂဝဂ္ဂ

20. Maggavagga

The Path (Maggavagga)

ပဉ္စသတဘိက္ခု ဝတ္ထု

၂၇၃။ မဂ္ဂါနတ္ထဂီကော သေဠော၊ သစ္စာနံ စတုရော ပဒါ၊
ဝိရာဂေါ သေဠော ဓမ္မာနံ၊ ဒွိပဒါနဉ္စ စက္ခုမာ။

၂၇၄။ ဒေသဝ မဂ္ဂေါ နတ္ထညော၊ ဒဿနဿ ဝိသုဒ္ဓိယာ၊
ဧတံ တုမှေ ပဋိပဇ္ဇေ၊ မာရဿေတံ ပမောဟနံ။

၂၇၅။ ဧတံ တုမှေပဋိပန္နာ၊ ဒုက္ခဿန္တံ ကရိဿေ၊
အက္ခာတာ ဝေါ မယာ မဂ္ဂေါ၊ အညာယ သလ္လကန္တနံ။

၂၇၆။ တုမှေဟိ ကိစ္စမာတပုံ၊ အက္ခာတာရော တထာဂတာ၊
ပဋိပန္နာ ပမောက္ခန္တိ၊ ဧဝံယေနာ မာရပန္နနာ။

XX. (1) Pañcasatabhikkhu Vatthu

Verses 273, 274, 275 and 276

273. Maggānatṭhaṅgiko¹ seṭṭho, saccānaṃ caturo padā²
Virāgo seṭṭho dhammānaṃ³, dvipadānañca cakkhumā.

274. Eseva maggo natthañño, dassanassa visuddhiyā
Etañhi tumhe paṭipajjatha, mārassetaṃ pamohanaṃ.

275. Etañhi tumhe paṭipannā, dukkhassantaṃ karissatha
Akkhāto vo mayā maggo, aññāya sallakantaṃ.

276. Tumhehi kiccaṃātappaṃ, akkhātāro tathāgatā
Paṭipannā pamokkhanti, jhāyino mārabandhanā.

1. atṭhaṅgiko: Ariya Atṭhaṅgika Magga, or the Noble Path of Eight Constituents. This is the Path pointed out by the Buddha for liberation from the round of existences. The Eight Constituents are: right view, right thinking, right speech, right action, right living, right effort, right mindfulness and right concentration.

2. caturo padā: Cattāri Ariyasaccāni, or the Four Noble Truths. There are the four Truths upon which the whole doctrine of the Buddha is based. They are: (a) the Noble Truth of Dukkha; (b) the Noble Truth of the Cause of Dukkha, i.e., craving; (c) the Noble Truth of the Cessation of Dukkha; and (d) the Noble Truth of the Path leading to the Cessation of Dukkha. (N.B Dukkha, in this context, means the five aggregates of attachment or Pañcupādānakkhandha).

3. dhammā: both conditioned and unconditioned things.

273. Of paths, the Path of Eight Constituents is the noblest; of truths, the Four Noble Truths are the noblest; of the dhammas, the absence of craving (i.e., Nibbāna) is the noblest; of the two-legged beings, the All-Seeing Buddha is the noblest.
274. This is the only Path, and there is none other for the purity of vision. Follow this Path; it will bewilder Māra.
275. Following this Path, you will make an end of dukkha. Having myself known the Path which can lead to the removal of the thorns of moral defilements, I have shown you the Path.
276. You yourselves should make the effort; the Tathāgatas (Buddhas) can only show the way. Those who practise the Tranquillity and Insight Meditation are freed from the bond of Māra.

Verses 273 to 276

XX (1) The Story of Five Hundred Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verses (273) to (276) of this book, with reference to five hundred bhikkhus.

Five hundred bhikkhus, after accompanying the Buddha to a village, returned to the Jetavana monastery. In the evening they talked about the trip, especially the nature of the land, whether it was level or hilly, clayey or stony, etc. The Buddha came to them in the midst of their conversation and said to them, "Bhikkhus, the path you are talking about is external to you; a bhikkhu should only be concerned with the path of the Noble Ones (ariyas) and strive to do what should be done for the attainment of the Ariya Path (Magga) that leads to the realization of the Perfect Peace (Nibbāna)".

Then the Buddha spoke in verse as follows:

273. Of paths, the Path of Eight Constituents is the noblest; of truths, the Four Noble Truths are the noblest; of the dhammas, the absence of craving (i.e., Nibbāna) is the noblest; of the two-legged beings, the All-Seeing Buddha is the noblest.
274. This is the only Path, and there is none other for the purity of vision. Follow this Path; it will bewilder Māra.

275. Following this Path, you will make an end of dukkha. Having myself known the Path which can lead to the removal of the thorns of moral defilements, I have shown you the Path.

276. You yourselves should make the effort; the Tathāgatas (Buddhas) only can show the way. Those who practise the Tranquillity and Insight Meditation are freed from the bond of Māra.

At the end of the discourse those five hundred bhikkhus attained arahatship.

အနိစ္စလက္ခဏံ၊ ဒုက္ခလက္ခဏံ နှင့် အနတ္တလက္ခဏံ ဝတ္ထု၊

၂၇၇။ “သဗ္ဗေ သင်္ခါရာ အနိစ္စာ”တိ၊ ယဒါ ပညာယ ပဿတိ၊
အထ နိဗ္ဗိန္နတိ ဒုက္ခေ၊ ဧသ မဂ္ဂေါ ဝိသုဒ္ဓိယာ။

၂၇၈။ “သဗ္ဗေ သင်္ခါရာ ဒုက္ခာ”တိ၊ ယဒါ ပညာယ ပဿတိ၊
အထ နိဗ္ဗိန္နတိ ဒုက္ခေ၊ ဧသ မဂ္ဂေါ ဝိသုဒ္ဓိယာ။

၂၇၉။ “သဗ္ဗေ ဓမ္မာ အနတ္တာ”တိ၊ ယဒါ ပညာယ ပဿတိ၊
အထ နိဗ္ဗိန္နတိ ဒုက္ခေ၊ ဧသ မဂ္ဂေါ ဝိသုဒ္ဓိယာ။

XX. (2), (3) and (4) Aniccalakkhaṇa, Dukkhalakkhaṇa and Anattalakkhaṇa Vatthu
Verses 277, 278 and 279

277. “Sabbe saṅkhārā aniccā”ti, yadā paññāya¹ passati
Atha nibbindati dukkhe, esa maggo visuddhiyā.

278. “Sabbe saṅkhārā dukkhā”ti, yadā paññāya passati
Atha nibbindati dukkhe, esa maggo visuddhiyā.

279. “Sabbe dhammā anattā”ti, yadā paññāya passati
Atha nibbindati dukkhe, esa maggo visuddhiyā.

277. “All conditioned phenomena are impermanent”; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

278. “All conditioned phenomena are dukkha”; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

1. paññā: Insight-wisdom (Vipassanā paññā).

279. "All phenomena (dhammas) are without Self"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

Verses 277, 278 and 279

XX (2), (3) and (4) Stories Relating to Anicca, Dukkha and Anatta

While residing at the Jetavana monastery, the Buddha uttered Verses (277), (278) and (279) of this book, with reference to three groups of five hundred bhikkhus each.

On Impermanence (Anicca)

Five hundred bhikkhus, after receiving their subject of meditation from the Buddha, went into the forest to practise meditation, but they made little progress. So, they returned to the Buddha to ask for another subject of meditation which would suit them better. On reflection, the Buddha found that those bhikkhus had, during the time of Kassapa Buddha, meditated on impermanence. So, he said, "Bhikkhus, all conditioned phenomena are subject to change and decay and are therefore impermanent".

Then the Buddha spoke in verse as follows:

277. "All conditioned phenomena are impermanent"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

At the end of the discourse those five hundred bhikkhus attained arahatship.

On Dukkha

The story is the same as the story on Anicca. Here, the Buddha on reflection found that another group of five hundred bhikkhus had meditated on dukkha. So, he said, "Bhikkhus, all khandha aggregates are oppressive and unsatisfactory; thus all khandhas are dukkha".

Then the Buddha spoke in verse as follows:

278. "All conditioned phenomena are dukkha"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

At the end of the discourse those five hundred bhikkhus attained arahatship.

On Insubstantiality or Non-Self (Anatta)

The story is the same as the stories on Anicca and Dukkha. Here, the Buddha on reflection found that still another group of five hundred bhikkhus had meditated on insubstantiality or non-self (anatta). So, he said, "Bhikkhus, all khandha aggregates are insubstantial; they are not subject to one's control".

Then the Buddha spoke in verse as follows:

279. "All phenomena (dhammas) are without Self"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

At the end of the discourse all those five hundred bhikkhus attained arahatship.

ပဓာနကမ္မိကတိဿတ္ထေရ ဝတ္ထု၊
၂၈၀။ ဥတ္တနကာလမှိ အနဋ္ဌဟာနေ၊ ယုဝါ ဗလီ အာလသိယံ ဥပေတော၊
သံသန္တ သင်္ကပ္ပမနော ကုသီတော၊ ပညာယ မဂ္ဂံ အလသော န ဝိန္နတိ။

XX. (5) Padhānakammikatisatthera Vatthu

Verse 280

280. Uṭṭhānakālamhi anuṭṭhahāno, yuvā balī ālasiyaṃ upeto
Saṃsanna saṅkappamano kusīto, paññāya maggaṃ alaso na vindati.

280. The idler who does not strive when he should be striving, who though young and strong is given to idleness, whose thoughts are weak and wandering, will not attain Magga Insight which can only be perceived by wisdom.

Verse 280

XX (5) The Story of Thera Tissa the Idle One

While residing at the Jetavana monastery, the Buddha uttered Verse (280) of this book, with reference to Tissa, a lazy bhikkhu.

Once, five hundred young men were admitted into the Order by the Buddha in Sāvatthi. After receiving a subject of meditation from the Buddha, all the new bhikkhus except one went to the forest to practise meditation. They practised zealously and vigilantly so that in due course all of them attained arahatship. When they returned to the monastery to pay homage to him, the Buddha was very pleased and satisfied with their

achievement. Bhikkhu Tissa who stayed behind did not try hard and therefore achieved nothing.

When Tissa found that the relationship between the Buddha and those bhikkhus was very cordial and intimate, he felt rather neglected, and regretted that he had wasted all that time. So he resolved to practise meditation throughout the night. As he was walking in meditation on that night, he slipped and broke a thigh bone. Other bhikkhus hearing his cry went to help him. On hearing about the above incident the Buddha said, "Bhikkhus, one who does not strive when he should be striving but idle away his time will not attain mental absorption (jhāna) and Magga Insight".

Then the Buddha spoke in verse as follows:

280. The idler who does not strive when he should be striving, who though young and strong is given to idleness, whose thoughts are weak and wandering, will not attain Magga Insight which can only be perceived by wisdom.

သုကာရပေတ ဝတ္ထု

၂၈၁။ ဝါစာနရက္ခိ မနသာ သုသံဝုတော၊ ကာယေန စ နာကုသလံ ကယိရာ၊
ဇေတ တယော ကမ္မပထေ ဝိသောဇယေ၊ အာရာဇယေ မဂ္ဂ' မိသိပ္ပဝေဒိတံ။

XX. (6) Sūkarapeta Vatthu

Verse 281

281. Vācānurakkhī manasā susaṁvuto, kāyena ca nākusalaṁ kayirā
Ete tayo kamma pathe visodhaye, ārādhaye magga' misippaveditaṁ.

281. One should be careful in speech, be well-restrained in mind, and physically, too, one should do no evil. One should purify these three courses of action and accomplish the practice of the Path of Eight Constituents made known by the Buddhas.

Verse 281

XX (6) The Story of a Swine-Peta

While residing at the Veluvana monastery, the Buddha uttered Verse (281) of this book, with reference to a swine-peta.

Once Thera Mahā Moggallāna was coming down the Gijjhakūṭa hill with Thera Lakkhaṇa when he saw a miserable, ever-hungry peta, with the head of a swine and the body of a human being. On seeing the peta, Thera Mahā Moggallāna smiled but did not say anything. Back at the monastery, Thera Mahā Moggallāna, in the presence of the

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Buddha, talked about the swine-peta with its mouth swarming with maggots. The Buddha also said that he himself had seen that very peta soon after his attainment of Buddhahood, but that he did not say anything about it because people might not believe him and thus they would be doing wrong to him. Then the Buddha proceeded to relate the story about the swine-peta.

During the time of Kassapa Buddha, this particular peta was a bhikkhu who often expounded the Dhamma. On one occasion, he came to a monastery where two bhikkhus were staying together. After staying with those two for some time, he found that he was doing quite well because people liked his expositions. Then it occurred to him that it would be even better if he could make the other two bhikkhus leave the place and have the monastery all to himself. Thus, he tried to set one against the other. The two bhikkhus quarrelled and left the monastery in different directions. On account of this evil deed, that bhikkhu was reborn in Avīci Niraya and he was serving out the remaining part of his term of suffering as a swine-peta with its mouth swarming with maggots. Then the Buddha exhorted "A bhikkhu should be calm and well-restrained in thought, word and deed".

Then the Buddha spoke in verse as follows:

281. One should be careful in speech, be well-restrained in mind, and physically, too, one should do no evil. One should purify these three courses of action and accomplish the practice of the Path of Eight Constituents made known by the Buddhas.

ပေါဋ္ဌိလတ္ထေရ ဝတ္ထု

၂၈၂။ ယောဂါ ဝေ ဇာယတီ ဘူရိ၊ အယောဂါ ဘူရိသင်္ခယော၊
ဇေတံ ဒွေဓာပထံ ဥတ္တာ၊ ဘဝိယ ဝိဘဝိယ စ၊
တထာတ္တာနံ နိဝေသေယျ၊ ယထာ ဘူရိ ပဝဓုတိ။

XX. (7) Poṭṭhilaṭṭhēra Vatthu

Verse 282

282. Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo
Etaṁ dvedhāpathaṁ űatvā, bhavāya vibhavāya ca
Tathāttānaṁ niveseyya, yathā bhūri pavaḍḍhati.

282. Indeed, wisdom is born of meditation; without meditation wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself so that wisdom may increase.

Verse 282

XX (7) The Story of Thera Potṭhila

While residing at the Jetavana monastery, the Buddha uttered Verse (282) of this book, with reference to Thera Potṭhila.

Potṭhila was a senior bhikkhu who knew the Piṭaka well and was actually teaching the Dhamma to five hundred bhikkhus. Because he knew the Piṭaka, he was also very conceited. The Buddha knew his weakness and wanted him to mend his ways and put him on the right path. So, whenever Potṭhila came to pay obeisance, the Buddha would address him as 'Useless Potṭhila'. When Potṭhila heard these remarks, he pondered over those words of the Buddha and came to realize that the Buddha had made those unkind remarks because he, Potṭhila, had not made any serious effort to practise meditation and had not achieved any of the Maggas or even any level of mental absorption (jhāna).

Thus, without telling anyone Thera Potṭhila left for a monastery at a place twenty yojanas away from the Jetavana monastery. At that monastery there were thirty bhikkhus. First, he went to the most senior bhikkhu and humbly requested him to be his mentor; but the therā, wishing to humble him, asked him to go to the next senior bhikkhu, who in his turn sent him on to the next. In this way, he was sent from one to the other until he came to a seven years old arahat sāmaṇera. The young sāmaṇera accepted him as a pupil only after ascertaining that Potṭhila would obediently follow his instructions. As instructed by the sāmaṇera, Thera Potṭhila kept his mind firmly fixed on the true nature of the body; he was very ardent and vigilant in his meditation.

The Buddha saw Potṭhila in his vision and through supernormal power made Potṭhila feel his presence and encouraged him to be steadfast and ardent.

Then the Buddha spoke in verse as follows:

282. Indeed, wisdom is born of meditation; without meditation wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself so that wisdom may increase.

At the end of the discourse Potṭhila attained arahatship.

ပဉ္စမဟန္တကဏ္ဍေရ ဝတ္ထု

၂၈၃။ ဝနံ ဆိန္ဒူယ မာ ရုက္ခံ၊ ဝနတော ဇာယတေ ဘယံ၊
ဆေတွာ ဝနဉ္စ ဝနထဉ္စ၊ နိဗ္ဗနာ ဟောထ ဘိက္ခဝေါ။

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၂၈၄။ ယာဝ ဟိ ဝနထော န ဆိန္ဒူတိ၊ အဏုမတ္တောပိ နရဿ နာရိသု၊
ပဋိဗဒ္ဓမနောဝ တာဝ သော၊ ဝစ္ဆော ဝီရပကောဝ မာတရိ။

XX. (8) Pañcamahallakatthera Vatthu

Verses 283 and 284

283. Vanaṃ chindatha mā rukkhaṃ, vanato jāyate bhayaṃ
Chetvā vanañca vanathañca, nibbanā hotha bhikkhavo.

284. Yāva hī vanatho na chijjati, aṇumattopi narassa nārisu
Paṭibaddhamanova tāva so, vaccho khīrapakova mātari.

283. O Bhikkhus, cut down the forest of craving, not the real tree; the forest of craving breeds danger (of rebirth). Cut down the forest of craving as well as its undergrowth and be free from craving.

284. So long as craving of man for woman is not cut down and the slightest trace of it remains, so long is his mind in bondage as the calf is bound to its mother.

Verses 283 and 284

XX (8) The Story of Five Old Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verses (283) and (284) of this book, with reference to five old bhikkhus.

Once, in Sāvatti, there were five friends who became bhikkhus only in their old age. These five bhikkhus were in the habit of going together to their old homes for alms-food. Of the former wives of those five, one lady in particular, by the name of Madhurapācikā, was a good cook and she looked after them very well. Thus, the five bhikkhus went mostly to her house. But one day, Madhurapācikā fell ill and died suddenly. The old bhikkhus felt their loss very deeply and together they cried praising her virtues and lamenting their loss.

The Buddha called those bhikkhus to him and said, "Bhikkhus! You all are feeling pain and sorrow because you are not free from greed, hatred, and ignorance (rāga, dosa, moha), which are like a forest. Cut down this forest and you will be freed from greed, hatred, and ignorance".

Then the Buddha spoke in verse as follows:

283. O Bhikkhus, cut down the forest of craving, not the real tree; the forest of craving breeds danger (of rebirth). Cut down the forest of craving as well as its undergrowth and be free from craving.

284. So long as craving of man for woman is not cut down and the slightest trace of it remains, so long is his mind in bondage as the calf is bound to its mother.

At the end of the discourse the five old bhikkhus attained Sotāpatti Fruition.

သုဝဏ္ဏကာရတ္ထေရ ဝတ္ထု

၂၈၅။ ဥစ္ဆိန္ဒ သိနေဟမတ္တနော၊ ကုမုဒံ သာရဒိကံဝ ပါဏိနာ၊
သန္တိမဂ္ဂမေဝ ဗြူဟယ၊ နိဗ္ဗာနံ သုဂတေန ဒေသိတံ။

XX. (9) Suvanṇakāratthera Vatthu

Verse 285

285. Ucchinda sinehamattano, kumudaṃ sārādikaṃva pāṇinā
Santimaggameva¹ brūhaya, nibbānaṃ sugatena desitaṃ.

285. Cut off your craving as one plucks an autumn lily with the hand. Nibbāna has been expounded on by the Buddha; cultivate that Path which leads to it.

Verse 285

XX (9) The Story of a Thera who had been a Goldsmith

While residing at the Jetavana monastery, the Buddha uttered Verse (285) of this book, with reference to a bhikkhu, a pupil of Thera Sāriputta.

Once, a young handsome son of a goldsmith was admitted into the Order by Thera Sāriputta. The young bhikkhu was given loathsomeness of the dead body as the subject of meditation by Thera Sāriputta. After taking the subject of meditation he left for the forest and practised meditation there; but he made very little progress. So he returned twice to Thera Sāriputta for further instructions. Still, he made no progress. So Thera Sāriputta took the young bhikkhu to the Buddha, and related everything about the young bhikkhu.

The Buddha knew that the young bhikkhu was the son of a goldsmith, and also that he had been born in the family of goldsmiths during his past five hundred existences. Therefore the Buddha changed the subject of meditation for the young bhikkhu; instead

1. santimaggaṃ: the Path that leads to Nibbāna, i.e., the Path with Eight Constituents.

of loathsomeness, he was instructed to meditate on pleasantness. With his supernormal power, the Buddha created a beautiful lotus flower as big as a cart-wheel and told the young bhikkhu to stick it on the mound of sand just outside the monastery. The young bhikkhu, concentrating on the big, beautiful, fragrant lotus flower, was able to get rid of the hindrances. He was filled with delightful satisfaction (pīti), and step by step he progressed until he reached as far as the fourth level of mental absorption (jhāna).

The Buddha saw him from his perfumed chamber and with his supernormal power made the flower wither instantly. Seeing the flower wither and change its colour, the bhikkhu perceived the impermanent nature of the flower and of all other things and beings. That led to the realization of the impermanence, unsatisfactoriness and the insubstantiality of all conditioned things. At that instant, the Buddha sent forth his radiance and appeared as if in person to the young bhikkhu and instructed him to go get rid of craving (taṇhā).

Then the Buddha spoke in verse as follows:

285. Cut off your craving as one plucks an autumn lily with the hand. Nibbāna has been expounded on by the Buddha; cultivate that Path which leads to it.

At the end of the discourse the young bhikkhu attained arahatship.

မဟာဓနဝါဏိဇ ဝတ္ထု

၂၈၆။ ကုဓ ဝဿံ ဝသိသာမိ၊ ကုဓ ဟေမန္တဂိမ္မိသု၊
ကုတိ ဗာလော ဝိစိန္တေတိ၊ အန္တရာယံ န ဗုဇ္ဈတိ။

XX. (10) Mahādhanaṇḍiya Vatthu

Verse 286

286. Idha vassam vasissāmi, idha hemantagimhisu
Iti bālo vicinteti, antarāyam na bujjhati.

286. "Here will I live in the rainy season; here will I live in the cold season and the hot season," so imagines the fool, not realizing the danger (of approaching death).

Verse 286

XX (10) The Story of Mahādhana, a Merchant

While residing at the Jetavana monastery, the Buddha uttered Verse (286) of this book, with reference to Mahādhana, a merchant from Bārāṇasī.

Once, a merchant from Bārāṇasī came to a festival in Sāvattthi with five hundred carts fully loaded with textiles and other merchandise. When he reached a river bank near Sāvattthi the river was in spate; so he could not cross the river. He was held up for seven days as it was raining hard and the water did not subside. By that time, he was already late for the festival, and there was no need for him to cross the river.

Since he had come from a long distance he did not want to return home with his full load of merchandise. So he decided to spend the rainy season, the cold season and the hot season in that place and said so to his assistants. The Buddha while going on an alms-round knew the decision of the merchant and he smiled. Ānanda asked the Buddha why he smiled and the Buddha replied, "Ānanda, do you see that merchant? He is thinking that he would stay here and sell his goods the whole year. He is not aware that he would die here in seven days' time. What should be done today. Who would know that one would die tomorrow? We have no date fixed with the King of Death. For one who is mindful by day or by night, who is not disturbed by moral defilements and is energetic, to live for just one night is a well-spent life.

Then the Buddha sent Ānanda to Mahādhana, the merchant. Ānanda explained to Mahādhana that time was running out for him, and that he should practise mindfulness instead of being negligent. On learning about his impending death, Mahādhana was alarmed and frightened. So, for seven days, he invited the Buddha and other bhikkhus for alms-food. On the seventh day, the Buddha expounded a discourse in appreciation (anumodanā).

Then the Buddha spoke in verse as follows:

286. "Here will I live in the rainy season; here will I live in the cold season and the hot season," so imagines the fool, not realizing the danger (of approaching death).

At the end of the discourse Mahādhana the merchant attained Sotāpatti Fruition. He followed the Buddha for some distance and returned. On his return, he had a severe headache and passed away soon after. Mahādhana was reborn in the Tusita deva world.

တိသာဂေါတမီ ဝတ္ထု

၂၈၇။ တံ ပုတ္တပသုသမ္ပတ္တံ၊ ဗျာသတ္တမနသံ နရံ၊
သုတ္တံ ဂါမံ မဟောယောဝ၊ မစ္စု အာဒါယ ဂစ္ဆတိ။

XX. (11) Kisāgotamī Vatthu

Verse 287

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287. Taṃ puttāpasusammattaṃ, byāsattamanasaṃ naraṃ
Suttaṃ gāmaṃ mahoghova, maccu ādāya gacchati.

287. The man who dotes on his children and his herds of cattle, whose mind longs for and is attached to sensual pleasures, is carried away by Death even as a sleeping village is swept away by a great flood.

Verse 287

XX (11) The Story of Kisāgotamī¹

While residing at the Jetavana monastery, the Buddha uttered Verse (287) of this book, with reference to Kisāgotamī, the daughter of a rich man from Sāvatti.

Kisāgotamī came to the Buddha as she was stricken with grief due to the death of her only son. To her the Buddha said, "Kisāgotamī, you think you are the only one who has lost a son. Death comes to all beings; before their desires are satiated Death takes them away".

Then the Buddha spoke in verse as follows:

287. The man who dotes on his children and his herds of cattle, whose mind longs for and is attached to sensual pleasures, is carried away by Death even as a sleeping village is swept away by a great flood.

At the end of the discourse Kisāgotamī attained Sotāpatti Fruition.

ပဋိပက္ခော ဝတ္ထု

၂၈၈။ န သန္တိ ပုတ္တာ တာဏာယ၊ န ပိတာ နာပိ ဗန္ဓဝါ၊
အန္တကေနာ' ဝိပန္နဿ၊ နတ္ထိ ဉာတိသု တာဏတာ။

၂၈၉။ ဧတမတ္ထဝသံ ဉတ္တာ၊ ပလ္လိတော သီလသံပုတော၊
နိဗ္ဗာနဂမနံ မဂ္ဂံ၊ ခိပ္ပမေဝ ဝိသောဓယေ။

XX. (12) Paṭācārā Vatthu

Verses 288 and 289

288. Na santi puttā tāṇāya, na pitā nāpi bandhavā
Antakenā' dhipannassa, natthi ñātisu tāṇatā.

289. Etamatthavasaraṃ ñatvā, paṇḍito sīlasaṃvuto

1. This story has been given in Verse 114 (Chapter VIII, Story No. 13).

Nibbānagamanam maggam, khippameva visodhaye.

288. Not sons, nor parents, nor close relatives can protect one assailed by Death; indeed, neither kith nor kin can give protection.

289. Knowing this, the wise man restrained by morality should quickly clear (the obstacles to) the Path leading to Nibbāna.

Verses 288 and 289

XX (12) The Story of Paṭācārā¹

While residing at the Jetavana monastery, the Buddha uttered Verses (288) and (289) of this book, with reference to Paṭācārā, the daughter of a rich man from Sāvatti.

As Paṭācārā had lost her husband and her two sons, as well as her parents and brother almost at the same time, she was driven to near insanity. When she approached the Buddha, he said to her, "Paṭācārā, sons and daughters cannot look after you; so even if they are alive they do not exist for you. The wise man observes morality (sīla) and clears (the obstacles to) the Path leading to Nibbāna.

Then the Buddha spoke in verse as follows:

288. Not sons, nor parents, nor close relatives can protect one assailed by Death; indeed, neither kith nor kin can give protection.

289. Knowing this, the wise man restrained by morality should quickly clear (the obstacles to) the Path leading to Nibbāna.

At the end of the discourse Paṭācārā attained Sotāpatti Fruition.

မဂ္ဂဝဂ္ဂေါ ဝိသတိမော နိဗ္ဗိတော။

Maggavaggo vīsatimo niṭṭhito.

End of Chapter Twenty: The Path.

1. This story has been given in Verse 113 (Chapter VIII, Story No. 12).

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Chapter XXI

၂၁။ ပကိဏ္ဍကဝဂ္ဂ

21. Pakiṇṇakavagga

Miscellaneous (Pakiṇṇakavagga)

အတ္တနောပုဗ္ဗကမ္မ ဝတ္ထု

၂၉၀။ မတ္တာ သုခပရိစ္စာဂါ၊ ပဿေ စေ ဝိပုလံ သုခံ၊

စဇေ မတ္တာသုခံ မီရော၊ သမ္ပဿံ ဝိပုလံ သုခံ။

XXI. (1) Attanopubbakamma Vatthu

Verse 290

290. Mattā sukhapariccāgā, passe ce vipulaṃ sukhaṃ

Caje mattāsukhaṃ dhīro, sampassaṃ vipulaṃ sukhaṃ.¹

290. If by giving up small pleasures, great happiness is to be found, the wise should give up small pleasures seeing (the prospect of) great happiness.

Verse 290

XXI (1) The Story of the Buddha's Former Deeds

While residing at the Jetavana monastery, the Buddha uttered Verse (290) of this book, with reference to the power and glory of the Buddha as witnessed by many people on his visit to Vesālī.

Once, a famine broke out in Vesālī. It began with a serious drought. Because of drought, there was almost a total failure of crops and many people died of starvation. This was followed by an epidemic of diseases and as people could hardly cope with the disposal of the corpses there was a lot of stench in the air. This stench attracted the ogres. The people of Vesālī were facing the dangers of destruction by famine, disease and also by the ogres. In their grief and sorrow they tried to look for a refuge. They thought of going for help from various sources but finally, they decided to invite the Buddha. So a mission headed by Mahāli, the Licchavī prince, and the son of the chief brahmin were sent to King Bimbisāra to request the Buddha to pay a visit to Vesālī and help them in their distress. The Buddha knew that this visit would be of much benefit to many people, so he consented to go to Vesālī.

1. vipulaṃ sukhaṃ: According to the Commentary, it means the bliss of Nibbāna.

Accordingly, King Bimbisāra repaired the road between Rājagaha and the bank of the river Gaṅgā. He also made other preparations and set up special resting-places at an interval of every yojana. When everything was ready, the Buddha set out for Vesālī with five hundred bhikkhus. King Bimbisāra also accompanied the Buddha. On the fifth day they came to the bank of the river Gaṅgā and King Bimbisāra sent word to the Licchavī princes. On the other side of the river the Licchavī princes had repaired the road between the river and Vesālī and had set up resting-places as had been done by King Bimbisāra on his side of the river. The Buddha went to Vesālī with Licchavī princes but King Bimbisāra stayed behind.

As soon as the Buddha reached the other bank of the river heavy rains fell in torrents, thus cleansing up Vesālī. The Buddha was put up in the rest-house which was specially prepared for him in the central part of the city. Sakka, king of the devas, came with his followers to pay obeisance to the Buddha, and the ogres fled. That same evening the Buddha delivered the Ratana Sutta and asked the Venerable Ānanda to go round between the threefold walls of the city with the Licchavī princes and recite it. The Venerable Ānanda did as he was told. As the protective verses (parittas) were being recited, many of those who were sick recovered and followed the Venerable Ānanda to the presence of the Buddha. The Buddha delivered the same Sutta and repeated it for seven days. At the end of the seven days, everything was back to normal in Vesālī. The Licchavī princes and the people of Vesālī were very much relieved and were overjoyed. They were also very grateful to the Buddha. They paid obeisance to the Buddha and made offerings to him on a grand and lavish scale. They also accompanied the Buddha on his return journey until they came to the bank of the Gaṅgā at the end of three days.

On arrival at the river bank, King Bimbisāra was waiting for the Buddha; so also were the devas and the brahmās and the king of the Nāgas with their respective entourage. All of them paid obeisance and made offerings to the Buddha. The devas and the brahmās paid homage with umbrellas, flowers, etc., and sang in praise of the Buddha. The Nāgas had come with barges made of gold, silver and rubies to invite the Buddha to the realm of the Nāgas; they had also strewn the surface of the water with five hundred kinds of lotuses. This was one of the three occasions in the life of the Buddha when human beings, devas and brahmās came together to pay homage to the Buddha. The first occasion was when the Buddha manifested his power and glory by the miracle of the pairs, emitting rays of light and sprays of water; and the second was on his return from the Tāvātimsa deva world after expounding the Abhidhamma.

The Buddha, wishing to honour the Nāgas, then paid a visit to the realm of the Nāgas accompanied by the bhikkhus. The Buddha and his entourage went in the five hundred barges brought by the Nāgas. After his visit to the realm of the Nāgas, the Buddha returned to Rājagaha accompanied by King Bimbisāra. They arrived at Rājagaha on the fifth day. Two days after their arrival at Rājagaha, while the bhikkhus were talking about the amazing grandeur and glory of the trip to and from Vesālī, the Buddha arrived on the scene. On learning the subject of their talk, the Buddha said to them, "Bhikkhus, that I have been revered so much by brahmās, devas and human beings alike and that they have made offerings on such a grand and lavish scale to me on this occasion is not due to the power I now possess; it is simply because I had done some small meritorious deeds in one of my previous existences that I now enjoy such great benefits". Then the Buddha related the story of one of his past existences, when he was a brahmin by the name of Saṅkha.

Once there was a brahmin named Saṅkha who lived in the city of Taxila. He had a son named Susīma. When Susīma was sixteen years old, he was sent by his father to another brahmin to study astrology. His teacher taught him all that should be learnt, but Susīma was not fully satisfied. So, his teacher directed him to approach the paccekabuddhas who were then staying in Isipatana. Susīma went to Isipatana, but the paccekabuddhas told him that he must first become a bhikkhu. Thus, he became a bhikkhu, and was instructed how to conduct himself as a bhikkhu. Susīma diligently practised meditation and he soon comprehended the Four Noble Truths, acquired Bodhi ñāṇa, and became a paccekabuddha himself. But as a result of his previous kamma Susīma did not live long; he realized parinibbāna soon afterwards.

Saṅkha, the father of Susīma, came in search of his son, but when he arrived he only found the stupa where the relics of his son were enshrined. The brahmin felt very much distressed at the loss of his son. He proceeded to clean up the precincts of the stupa, by clearing away grass and weeds; then he covered up the ground with sand and sprinkled it with water. Next, he went into the nearby woods for some wild flowers and stuck them on the wet ground. In that way, he offered his services and paid respect to the paccekabuddha who was once his son. It was because of that good deed done in that previous existence of his that the Buddha gained such benefits, that he was showered with such lavish offerings, that he was shown such deep reverence and great devotion on that particular occasion.

Then the Buddha spoke in verse as follows:

290. If by giving up small pleasures, great happiness is to be found, the wise should give up small pleasures seeing (the prospect of) great happiness.

ကုတ္တုဋ္ဌအဏ္ဍဝါဒိကာ ဝတ္ထု
၂၉၁။ ပရဒုက္ခပမာနေန၊ အတ္တနော သုခမိစ္ဆတိ၊
ဝေရသံသဂ္ဂသံသဋ္ဌော၊ ဝေရာ သော န ပရိမုစ္ဆတိ။

XXI. (2) Kukkuṭaṇḍakhādikā Vatthu

Verse 291

291. Paradukkhūpadhānena, attano sukhamicchati
Verasamsaggasamsatṭho, verā so na parimuccati.

291. He who seeks his own happiness by inflicting pain on others, being entangled by bonds of enmity, cannot be free from enmity.

Verse 291

XXI (2) The Story of the Woman Who Ate up the Eggs of a Hen

While residing at the Jetavana monastery, the Buddha uttered Verse (291) of this book, with reference to a feud between a woman and a hen.

Once, there lived a woman in a village near Sāvatti. She had a hen in her house; every time the hen laid an egg she would eat it up. The hen was very much hurt and angry and made a vow to have vengeance on the woman and made a wish that it should be reborn as some being that would be in a position to kill the offspring of that woman. The hen's wish was fulfilled as it was reborn as a cat and the woman was reborn as a hen in the same house. The cat ate up the eggs of the hen. In their next existence the hen became a leopard and the cat became a deer. The leopard ate up the deer as well as its offspring. Thus, the feud continued for five hundred existences of the two beings. At the time of the Buddha one of them was born as a woman and the other an ogress.

On one occasion, the woman was returning from the house of her parents to her own house near Sāvatti. Her husband and her young son were also with her. While they were resting near a pond at the roadside, her husband went to have a bath in the pond. At that moment the woman saw the ogress and recognized her as her old enemy. Taking her child she fled from the ogress straight to the Jetavana monastery where the Buddha was expounding the Dhamma and put her child at the feet of the Buddha. The ogress who was in hot pursuit of the woman also came to the door of the monastery, but the guardian spirit of the gate did not permit her to enter. The Buddha, seeing her, sent the

Venerable Ānanda to bring the ogress to his presence. When the ogress arrived, the Buddha reprimanded both the woman and the ogress for the long chain of feud between them. He also added, "If you two had not come to me today, your feud would have continued endlessly. Enmity cannot be appeased by enmity; it can only be appeased by loving-kindness".

Then the Buddha spoke in verse as follows:

291. He who seeks his own happiness by inflicting pain on others, being entangled by bonds of enmity, cannot be free from enmity.

At the end of the discourse the ogress took refuge in the three Gems, viz., the Buddha, the Dhamma and the Saṅgha, and the woman attained Sotāpatti Fruition.

ဘဒ္ဒိယ ဘိက္ခု ဝတ္ထု

၂၉၂။ ယံ ဟိ ကိစ္စံ အပဝိဒ္ဓံ၊ အကိစ္စံ ပန ကယိရတိ၊
ဥန္တုဉာနံ ပမတ္တာနံ၊ တေသံ ဝဇ္ဇန္တိ အာသဝါ။

၂၉၃။ ယေသဉ္စ သုသမာရဒ္ဓါ၊ နိစ္စံ ကာယဂတာ သတိ၊
အကိစ္စံ တေ န သေဝန္တိ၊ ကိစ္စေ သာတစ္စကာရိနော၊
သတာနံ သမ္ပဇာနာနံ၊ အတ္တံ ဂစ္ဆန္တိ အာသဝါ။

XXI. (3) Bhaddiya bhikkhu Vatthu

Verses 292 and 293

292. Yaṃ hi kiccaṃ apaviddhaṃ, akiccaṃ pana kayirati
Unnaḷānaṃ pamattānaṃ, tesaṃ vaḍḍhanti āsavā.

293. Yesañca susamāradhā, niccaṃ kāyagatā sati
Akiccaṃ te na sevanti, kicce sātaccakārino
Satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.

292. In those who leave undone what should indeed be done but do what should not be done, who are conceited and unmindful, moral intoxicants increase.

293. In those who always make a good effort in meditating on the body, who do not do what should not be done but always do what should be done, who are also mindful and endowed with clear comprehension, moral intoxicants come to an end.

Verses 292 and 293

XXI (3) The Story of the Baddiya Bhikkhus

While residing near the town of Baddiya, the Buddha uttered Verses (292) and (293) of this book, with reference to some bhikkhus.

Once, some bhikkhus who were staying in Baddiya made some ornate slippers out of some kinds of reeds and grasses. When the Buddha was told about this he said, "Bhikkhus, you have entered the Buddhist Order for the sake of attaining Arahatta Phala. Yet, you are now striving hard only in making slippers and decorating them".

Then the Buddha spoke in verse as follows:

292. In those who leave undone what should indeed be done but do what should not be done, who are conceited and unmindful, moral intoxicants increase.

293. In those who always make a good effort in meditating on the body, who do not do what should not be done but always do what should be done, who are also mindful and endowed with clear comprehension, moral intoxicants come to an end.

At the end of the discourse, those bhikkhus attained arahatship.

လကုဏ္ဍက ဘဒ္ဒိယတ္ထေရ ဝတ္ထု

၂၉၄။ မာတရံ ပိတရံ ဟန္တၤ၊ ရာဇာနော ဒွေ စ ခတ္ထိယေ၊
ရဋ္ဌံ သာနုစရံ ဟန္တၤ၊ အနိယော ယာတိ ဗြာဟ္မဏော။

၂၉၅။ မာတရံ ပိတရံ ဟန္တၤ၊ ရာဇာနော ဒွေ စ သောတ္ထိယေ၊
ဝေယျ-ပစ္စမံ ဟန္တၤ၊ အနိယော ယာတိ ဗြာဟ္မဏော။

XXI. (4) Lakunḍaka Bhaddiyatthera Vatthu

Verses 294 and 295

294. Mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye
Raṭṭhaṃ sānucaraṃ hantvā, anīgho yāti¹ brāhmaṇo.

295. Mātaraṃ pitaraṃ hantvā, rājāno dve ca sotthiye
Veyagghapañcamarṇ² hantvā, anīgho yāti brāhmaṇo.

294. Having killed mother (i.e., Craving), father (i.e., Conceit), and the two kings (i.e., Eternity-belief and Annihilation-belief), and having destroyed the kingdom (i.e., the sense bases and sense objects) together with its revenue officer (i.e., attachment), the brāhmaṇa (i.e., the arahat) goes free from dukkha.

1. anīgho yāti; goes unharmed, i.e., liberated from the round of rebirths (saṃsāra).

2. veyagghapañcamarṇ; veyaggha + pañcamarṇ, i.e., like a tiger+the fifth. There are five hinderances, nīvaraṇas. The reference here is to the fifth hinderance, viz., doubt (vicikicchā).

295. Having killed mother, father, the two brahmin kings and having destroyed the hindrances of which the fifth (i.e., doubt) is like a tiger-infested journey, the brāhmaṇa (i.e., the arahat) goes free from dukkha.

Verses 294 and 295

XXI (4) The Story of Thera Bhaddiya, the Short One

While residing at the Jetavana monastery, the Buddha uttered Verses (294) and (295) of this book, with reference to Thera Bhaddiya who was also known as Lakunḍaka Bhaddiya because of his short stature.

On one occasion, some bhikkhus came to visit and pay homage to the Buddha at the Jetavana monastery. While they were with the Buddha, Lakunḍaka Bhaddiya happened to pass by not far from them. The Buddha called their attention to the short therā and said to them, "Bhikkhus, look at that therā. He has killed both his father and his mother, and having killed his parents he goes about without any dukkha". The bhikkhus could not understand the statement made by the Buddha. So, they entreated the Buddha to make it clear to them and the Buddha explained the meaning to them.

In the above statement, the Buddha was referring to an arahat, who had eradicated craving, conceit, wrong beliefs, and attachment to sense bases and sense objects. The Buddha had made the statement by means of metaphors. Thus, the terms 'mother' and 'father' are used to indicate craving and conceit respectively. The Eternity-belief (Sassatadiṭṭhi) and Annihilation-belief (Ucchedadiṭṭhi) are likened to two kings, attachment is likened to a revenue officer and the sense bases and sense objects (the ajjhata and bahiddha āyatana) are likened to a kingdom.

After explaining the meaning to them, the Buddha spoke in verse as follows:

294. Having killed mother (i.e., Craving), father (i.e., Conceit), and the two kings (i.e., Eternity-belief and Annihilation-belief), and having destroyed the kingdom (i.e., the sense bases and sense objects) together with its revenue officer (i.e., attachment), the brāhmaṇa (i.e., the arahat) goes free from dukkha.

295. Having killed mother, father, the two brahmin kings and having destroyed the hindrances of which the fifth (i.e., doubt) is like a tiger-infested journey, the brāhmaṇa (i.e., the arahat) goes free from dukkha.

At the end of the discourse the visiting bhikkhus attained arahatship.

ဒါရူသာကဋီကပုတ္တ ဝတ္ထု

- ၂၉၆။ သုပ္ပဗုဒ္ဓံ ပဗုဇ္ဈန္တိ၊ သဒါ ဂေါတမသာဝကာ၊
ယေသံ ဒိဝါ စ ရတ္တော စ၊ နိစ္စံ ဗုဒ္ဓဂတာ သတိ။
- ၂၉၇။ သုပ္ပဗုဒ္ဓံ ပဗုဇ္ဈန္တိ၊ သဒါ ဂေါတမသာဝကာ၊
ယေသံ ဒိဝါ စ ရတ္တော စ၊ နိစ္စံ ဓမ္မဂတာ သတိ။
- ၂၉၈။ သုပ္ပဗုဒ္ဓံ ပဗုဇ္ဈန္တိ၊ သဒါ ဂေါတမသာဝကာ၊
ယေသံ ဒိဝါ စ ရတ္တော စ၊ နိစ္စံ သံဃဂတာ သတိ။
- ၂၉၉။ သုပ္ပဗုဒ္ဓံ ပဗုဇ္ဈန္တိ၊ သဒါ ဂေါတမသာဝကာ၊
ယေသံ ဒိဝါ စ ရတ္တော စ၊ နိစ္စံ ကာယဂတာ သတိ။
- ၃၀၀။ သုပ္ပဗုဒ္ဓံ ပဗုဇ္ဈန္တိ၊ သဒါ ဂေါတမသာဝကာ၊
ယေသံ ဒိဝါ စ ရတ္တော စ၊ အဟိံသာယ ရတော မနော။
- ၃၀၁။ သုပ္ပဗုဒ္ဓံ ပဗုဇ္ဈန္တိ၊ သဒါ ဂေါတမသာဝကာ၊
ယေသံ ဒိဝါ စ ရတ္တော စ၊ ဘာဝနာယ ရတော မနော။

XXI. (5) Dārusākaṭikaputta Vatthu

Verses 296, 297, 298, 299, 300 and 301

296. Suppabuddhaṃ pabujjhanti, sadā gotamasāvakaṃ
Yesam divā ca ratto ca, niccaṃ buddhagatā sati.
297. Suppabuddhaṃ pabujjhanti, sadā gotamasāvakaṃ
Yesam divā ca ratto ca, niccaṃ dhammagatā sati.
298. Suppabuddhaṃ pabujjhanti, sadā gotamasāvakaṃ
Yesam divā ca ratto ca, niccaṃ saṅghagatā sati.
299. Suppabuddhaṃ pabujjhanti, sadā gotamasāvakaṃ
Yesam divā ca ratto ca, niccaṃ kāyagatā sati.
300. Suppabuddhaṃ pabujjhanti, sadā gotamasāvakaṃ
Yesam divā ca ratto ca, ahimsāya rato mano.
301. Suppabuddhaṃ pabujjhanti, sadā gotamasāvakaṃ
Yesam divā ca ratto ca, bhāvanāya rato mano.

296. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Buddha.

297. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Dhamma.
298. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Saṅgha.
299. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the component parts of the body.
300. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night always takes delight in being compassionate (lit., harmless).
301. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in the cultivation (of good-will towards all).

Verses 296, 297, 298, 299, 300 and 301

XXI (5) The Story of a Wood-Cutter's Son

While residing at the Jetavana monastery, the Buddha uttered Verses (296) to (301) of this book, with reference to the son of a wood-cutter.

Once in Rājagaha, a wood-cutter went into the woods with his son to cut some firewood. On their return home in the evening, they stopped near a cemetery to have their meal. They also took off the yoke from the two oxen to enable them to graze nearby; but the two oxen went away without being noticed by them. As soon as they discovered that the oxen were missing, the wood-cutter went to look for them, leaving his son with the cart of firewood. The father entered the town, looking for his oxen. When he returned to his son it was getting late and the city-gate was closed. Therefore, the young boy had to spend the night alone underneath his cart.

The wood-cutter's son, though young, was always mindful and was in the habit of contemplating the unique qualities of the Buddha. That night two ogres came to frighten him and to harm him. When one of the ogres pulled at the leg of the boy, he cried out, "I pay homage to the Buddha" (Namo Buddhassa). Hearing those words from the boy, the ogres got frightened and also felt that they must look after the boy. So, one of them remained near the boy, guarding him from all danger; the other went to the king's palace and brought the food-tray of King Bimbisāra. The two ogres then fed the boy as if he were their own son. At the palace, the ogre left a written message concerning the royal food-tray; and this message was visible only to the king.

In the morning, the king's men discovered that the royal food-tray was missing and they were very upset and very much frightened. The king found the message left by the ogre and directed his men where to look for it. The king's men found the royal food-tray among the firewood in the cart. They also found the boy who was still sleeping underneath the cart. When questioned, the boy answered that his parents came to feed him in the night and that he went to sleep contentedly and without fear after taking his food. The boy knew only that much and nothing more. The king sent for the parents of the boy, and took the boy and his parents to the Buddha. The king, by that time, had heard that the boy was always mindful of the unique qualities of the Buddha and also that he had cried out "Namo Buddhassa", when the ogre pulled at his leg in the night.

The king asked the Buddha, "Is mindfulness of the unique qualities of the Buddha the only dhamma that gives one protection against evil and danger, or is mindfulness of the unique qualities of the Dhamma equally potent and powerful?" To him the Buddha replied, "O king, my disciple! There are six things, mindfulness of which is a good protection against evil and danger".

Then the Buddha spoke in verse as follows:

296. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Buddha.
297. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Dhamma.
298. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Saṅgha.
299. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the component parts of the body.
300. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night always takes delight in being compassionate (lit., harmless).
301. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in the cultivation (of good-will towards all).

At the end of the discourse the boy and his parents attained Sotāpatti Fruition. Later they joined the Order and eventually they became arahats.

ဝိပဿနာသမ္ပန္နိကော

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

၃၀၂။ ဒုပ္ပဗ္ဗန္တံ ဒုရဘိရမံ၊ ဒုရာဝါသာ ယရာ ဒုခါ၊
 ဒုက္ခော သမာနသံဝါဓော၊ ဒုက္ခာနုပတိတဒ္ဓဂ္ဂ၊
 တသ္မာ န စဒ္ဓဂ္ဂ သိယာ၊ န စ ဒုက္ခာနုပတိတော သိယာ။

XXI. (6) Vajjiputtakabhikkhu Vatthu

Verse 302

302. Duppabbajjaṃ durabhiramaṃ, durāvāsā gharā dukhā
 Dukkho samānasaṃvāso, dukkhānupatitaddhagū
 Tasmā na caddhagū siyā, na ca dukkhānupatito siyā.

302. It is hard to become a bhikkhu; it is hard to be happy in the practice of a bhikkhu. The hard life of a householder is painful; to live with those of a different temperament is painful. A traveller in saṃsāra is continually subject to dukkha; therefore, do not be a traveller in saṃsāra; do not be the one to be subject to dukkha again and again.

Verse 302

XXI (6) The Story of the Bhikkhu from the Country of the Vajjīs

While residing at the Veḷuvana monastery, the Buddha uttered Verse (302) of this book, with reference to a bhikkhu from Vesālī, a city in the country of the Vajjīs.

On the night of the full moon day of Kattika, the people of Vesālī celebrated the festival of the constellations (Nakkhatta) on a grand scale. The whole city was lit up, and there was much merry-making with singing, dancing, etc. As he looked towards the city, standing alone in the monastery, the bhikkhu felt lonely and dissatisfied with his lot. Softly, he murmured to himself, "There can be no one whose lot is worse than mine". At that instant, the spirit guarding the woods appeared to him, and said, "Those beings in niraya envy the lot of the beings in the deva world; so also, people envy the lot of those who live alone in the woods". Hearing those words, the bhikkhu realized the truth of those words and he regretted that he had thought so little of the lot of a bhikkhu.

Early in the morning the next day, the bhikkhu went to the Buddha and reported the matter to him. In reply, the Buddha told him about the hardships in the life of all beings.

Then the Buddha spoke in verse as follows:

302. It is hard to become a bhikkhu; it is hard to be happy in the practice of a bhikkhu. The hard life of a householder is painful; to live with those of a different temperament is painful. A traveller in saṃsāra is continually subject to dukkha;

therefore, do not be a traveller in saṃsāra; do not be the one to be subject to dukkha again and again.

At the end of the discourse the bhikkhu attained arahatship.

ဝိတ္တဂဟပတိ ဝတ္ထု

၃၀၃။ သဒ္ဓေါ သီလေန သမ္ပန္နော၊ ယသောဘောဂသမ္ပတိတော၊
ယံ ယံ ပဒေသံ ဘဇတိ၊ တတ္ထ တတ္ထေဝ ပူဇိတော။

XXI. (7) Cittagahapati Vatthu

Verse 303

303. Saddho sīlena sampanno, yasobhogasamappito
Yam yam padesaṃ bhajati, tattha tattheva pūjito.

303. He, who is full of faith and virtue, who also possesses fame and fortune, is held in reverence wherever he goes.

Verse 303

XXI (7) The Story of Citta the Householder

While residing at the Jetavana monastery, the Buddha uttered Verse (303) of this book, with reference to Citta, a householder of Macchikāsaṇḍa town.

Citta, after hearing the Dhamma expounded by the Venerable Sāriputta, attained Anāgāmi Magga and Phala. One day, Citta loaded five hundred carts with food and other offerings for the Buddha and his disciples, and left for Sāvatthi, accompanied by three thousand followers. They travelled at the rate of one yojana a day and reached Sāvatthi at the end of a month. Then Citta went ahead with five hundred of his companions to the Jetavana monastery. While he was paying obeisance to the Buddha, masses of flowers dropped miraculously from above like showers of rain. Citta stayed at the monastery for one whole month, offering alms-food to the Buddha and the bhikkhus and also feeding his own party of three thousand. All this time, the devas were replenishing his stock of food and other offerings.

On the eve of his return journey, Citta put all the things he had brought with him in the rooms of the monastery as offerings to the Buddha. The devas then filled up the empty carts with various items of priceless things. The Venerable Ānanda, seeing how Citta's riches were being replenished, asked the Buddha, "Venerable Sir! Is it only when Citta approached you that he is blessed with all these riches? Is he similarly blessed when he goes somewhere else?" To him the Buddha replied, "Ānanda, this disciple is fully

endowed with faith and generosity; he is also virtuous and his reputation spreads far and wide. Such a one is sure to be revered and showered with riches wherever he goes".

Then the Buddha spoke in verse as follows:

303. He who is full of faith and virtue, who also possesses fame and fortune, is held in reverence wherever he goes.

စူဠသုဘဒ္ဒါ ဝတ္ထု

၃၀၄။ ဒူရေ သန္တော ပကာသေန္တိ၊ ဟိမဝန္တောပ ပဗ္ဗတော၊
အသန္တေတ္ထ န ဒိသန္တိ၊ ရတ္တိံ ခိတ္တာ ယထာ သရာ။

XXI. (8) Cūḷasubhaddā Vatthu

Verse 304

304. Dūre santo pakāsentī, himavantova pabbato
Asantettha na dissanti, rattim khittā yathā sarā.

304. Like the Himalayas, the good are visible even from afar; like arrows shot in the night, the wicked are not seen even though they may be near.

Verse 304

XXI (8) The Story of Cūḷasubhaddā

While residing at the Jetavana monastery, the Buddha uttered Verse (304) of this book, with reference to Cūḷasubhaddā the daughter Anāthapiṇḍika.

Anāthapiṇḍika and Ugga, the rich man from Ugga, studied under the same teacher when they were both young. Ugga had a son while Anāthapiṇḍika had a daughter. When their children came of age, Ugga asked for the consent of Anāthapiṇḍika to the marriage of their two children. So the marriage took place, and Cūḷasubhaddā, the daughter of Anāthapiṇḍika, had to stay in the house of her parents-in-law. Ugga and his family were followers of non-Buddhist ascetics. Sometimes, they would invite those non-Buddhist ascetics to their house. On such occasions, her parents-in-law would ask Cūḷasubhaddā to pay respect to those naked ascetics, but she always refused to comply. Instead, she told her mother-in-law about the Buddha and his unique qualities.

The mother-in-law of Cūḷasubhaddā was very anxious to see the Buddha when she was told about him by her daughter-in-law. She even agreed to let Cūḷasubhaddā invite the Buddha for alms-food to their house. So, Cūḷasubhaddā prepared food and collected other offerings for the Buddha and his disciples. She then went up to the upper part of

the house and looking towards the Jetavana monastery, she made offerings of flowers and incense and contemplate the unique qualities and virtues of the Buddha. She then spoke out her wish, "Venerable Sir! May it please you to come, with your disciples, to our house tomorrow. I, your devoted lay-disciple, most respectfully invite you. May this invitation of mine be made known to you by this symbol and gesture". Then she took eight fistfuls of jasmine and threw them up into the sky. The flowers floated through the air all the way to the Jetavana monastery and lay hanging from the ceiling of the congregation hall where the Buddha was expounding the Dhamma.

At the end of the discourse, Anāthapiṇḍika, the father of Cūḷasubhaddā, approached the Buddha to invite him to have alms-food in his house the following day. But the Buddha replied that he had already accepted Cūḷasubhaddā's invitation for the next day. Anāthapiṇḍika was puzzled at the reply of the Buddha and said, "But, Venerable Sir! Cūḷasubhaddā does not live here in Sāvatthi; she lives in Ugga at a distance of one hundred and twenty yojanas from here". To him the Buddha said, "True, householder, but the good are clearly visible as if they are in one's very presence even though they may be living at a distance".

Then the Buddha spoke in verse as follows:

304. Like the Himalayas, the good are visible even from afar; like arrows shot in the night, the wicked are not seen even though they may be near.

The next day, the Buddha came to the house of Ugga, the father-in-law of Cūḷasubhaddā. The Buddha was accompanied by five hundred bhikkhus on this trip; they all came through the air in decorated floats created by the order of Sakka, king of the devas. Seeing the Buddha in his splendour and glory, the parents-in-law of Cūḷasubhaddā were very much impressed and they paid homage to the Buddha. Then, for the next seven days, Ugga, and his family gave alms-food and made other offerings to the Buddha and his disciples.

ကောဝိဟာရိတ္ထေရ ဝတ္ထု

၃၀၅။ ကောသနံ ကောသယျံ၊ ကော စရမတန္တိတော၊
ကော ဒမယမတ္တာနံ၊ ဝနန္တေ ရမိတော သိယာ။

XXI. (9) Ekavihāritthera Vatthu

Verse 305

305. Ekāsaṇaṃ ekaseyyaṃ, eko caramatandito
Eko damayamattānaṃ, vanante ramito siyā.

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305. He who sits alone, lies down alone, walks¹ alone in diligent practice, and alone tames himself should find delight in living in the forest.

Verse 305

XXI (9) The Story of the Thera Who Stayed Alone

While residing at the Jetavana monastery, the Buddha uttered Verse (305) of this book, with reference to a bhikkhu who stayed by himself. Because he usually stayed alone, he was known as Thera Ekavihāri.

Thera Ekavihāri did not mix much with other bhikkhus, but usually stayed by himself. All alone, he would sleep or lie down, or stand, or walk. Other bhikkhus thought ill of Ekavihāri and told the Buddha about him. But the Buddha did not blame him; instead, he said, "Yes, indeed, my son has done well; for, a bhikkhu should stay in solitude and seclusion".

Then the Buddha spoke in verse as follows:

305. He who sits alone, lies down alone, walks alone, in diligent practice, and alone tames himself should find delight in living in the forest.

ပကိဏ္ဍကဝဂ္ဂေါ ကေဝီသတိမော နိဋ္ဌိတော။

Pakīṇṇakavaggo ekavīsatimo nīṭṭhito.

End of Chapter Twenty-One: Miscellaneous.

1. All these postures are connected with the cultivation of Insight Development. (The Commentary)

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Chapter XXII

၂၂။ နိရယဝဂ္ဂ

22. Nirayavagga

The Chapter on Niraya (Nirayavagga)

သုန္ဒရီပရိတ္တာဇိကာ ဝတ္ထု

၃၀၆။ အဘူတဝါဒီ နိရယံ ဥပေတိ၊ ယော ဝါပိ ကတ္တာ န ကရောမိ စာဟ၊
ဥဘောပိ တေ ပေစ္စ သမာ ဘဝန္တိ၊ နိဟီနကမ္မာ မနုဇာ ပရတ္ထ။

XXII. (1) Sundarīparibbājikā Vatthu

Verse 306

306. Abhūtavādī nirayaṃ upeti, yo vāpi katvā na karomi cāha

Ubhopi te pecca samā bhavanti, nihīnakammā manujā parattha.

306. One who tells lies (about others) goes to niraya; one who has done evil and says, "I did not do it", also goes to niraya. Both of them being evil-doers, suffer alike (in niraya) in their next existence.

Verse 306

XXII (1) The Story of Sundarī the Wandering Female Ascetic

While residing at the Jetavana monastery, the Buddha uttered Verse (306) of this book, with reference to Sundarī, a wandering female ascetic.

As the number of people revering the Buddha increased, the non-Buddhist ascetics found that the number of their following was dwindling. Therefore, they became very jealous of the Buddha; they were also afraid that things would get worse if they did not do something to damage the reputation of the Buddha. So, they sent for Sundarī and said to her, "Sundarī, you are a very beautiful and clever young lady. We want you to put Samaṇa Gotama to shame, by making it appear to others that you are having sexual dealings with him. By so doing, his image will be impaired, his following will decrease and many would come to us. Make the best use of your looks and be crafty".

Sundarī understood what was expected of her. Thus, late in the evening, she went in the direction of the Jetavana monastery. When she was asked where she was going, she answered, "I am going to visit Samaṇa Gotama; I live with him in the Perfumed Chamber of the Jetavana monastery". After saying this, she proceeded to the place of the non-Buddhist ascetics. Early in the morning the next day, she returned home. If anyone asked her from where she had come she would reply, "I have come from the Perfumed Chamber after staying the night with Samaṇa Gotama". She carried on like this for two more days.

At the end of three days, those ascetics hired some drunkards to kill Sundarī and put her body in a rubbish heap near the Jetavana monastery.

The next day, the ascetics spread the news about the disappearance of Paribbājikā Sundarī. They went to the king to report the matter and their suspicion. The king gave them permission to search where they wished. Finding the body near the Jetavana monastery, they carried it to the palace. Then they said to the king, "O king, the followers of Gotama have killed this Paribbājikā and have thrown away her body in the rubbish heap near the Jetavana monastery to cover up the misdeed of their teacher". To them the king replied, "In that case, you may go round the town and proclaim the fact". So they went round the town carrying the dead body of Sundarī, shouting, "Look! What the followers of Gotama have done; see how they have tried to cover up the misdeed of Gotama!" The procession then returned to the palace. The bhikkhus living in the Jetavana monastery told the Buddha what those ascetics were doing to damage his reputation and impair his image. But the Buddha only said, "My sons, you just tell them this", and then spoke in verse as follows:

306. One who tells lies (about others) goes to niraya; one who has done evil and says, "I did not do it", also goes to niraya. Both of them being evil-doers, suffer alike (in niraya) in their next existence.

The king next ordered his men to further investigate the murder of Sundarī. On investigation, they found out that Sundarī had died at the hands of some drunkards. So they were brought to the king. When questioned, the drunkards disclosed that they were hired by the ascetics to kill Sundarī and put her body near the Jetavana monastery. The king then sent for the non-Buddhist ascetics, and they finally confessed their role in the murder of Sundarī. The king then ordered them to go round the town and confess their guilt to the people. So they went round the town saying, "We are the ones who killed Sundarī. We have falsely accused the disciples of Gotama just to bring disgrace on Gotama. The disciples of Gotama are innocent, only we are guilty of the crime". As a result of this episode, the power, the glory and the fortune of the Buddha were very much enhanced.

ဒုစ္စရိတဖလဝိဇ္ဇိတ ဝတ္ထု

၃၀၇။ ကာသာဝကဠာ ဗဟဝေါ ပါပမ္မော အသညတာ၊

ပါပါ ပါပေဟိ ကမ္မေဟိ၊ နိရယံ တေ ဥပပဇ္ဇရေ။

XXII. (2) Duccaritaphalapīṭita Vatthu

Verse 307

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307. Kāsāvakaṇṭhā bahavo, pāpadhammā asaṇṇatā
Pāpā pāpehi kammehi, nirayaṃ te upapajjare.

307. Many men wearing the yellow robe up to their necks who have an evil disposition and are unrestrained in thought, word and deed are reborn in niraya on account of their evil deeds.

Verse 307

XXII (2) The Story of Those Who Suffered for Their Evil Deeds

While residing at the Veluvana monastery, the Buddha uttered Verse (307) of this book, with reference to some petas.

Once, the Venerable Mahā Moggallāna was coming down the Gijjhakūṭa hill with Thera Lakkhaṇa when he saw some petas. When they were back at the monastery, Thera Mahā Moggallāna told Thera Lakkhaṇa, in the presence of the Buddha, that he had seen a peta who was just a skeleton. Then he added that he had also seen five bhikkhus with their body burning in flames. On hearing the statement about those bhikkhus, the Buddha said, "During the time of Kassapa Buddha, those bhikkhus had done much evil. For those evil deeds they had suffered in niraya and now they are serving out the remaining term of suffering as petas".

Then the Buddha spoke in verse as follows:

307. Many men wearing the yellow robe up to their necks who have an evil disposition and are unrestrained in thought, word and deed are reborn in niraya on account of their evil deeds.

ဝဂ္ဂုမုဒါတီရိယ ဘိက္ခု ဝတ္ထု၊
၃၀၈။ သေယျော အယောဂုဠော ဘုတ္တော၊ တတ္ထော အဂ္ဂိသိဉ္စပမော၊
ယဉ္ဇေ ဘုဉ္ဇေယျ ဒုဿီလော၊ ရဋ္ဌပိဏ္ဍမသညတော။

XXII. (3) Vaggumudātīriya Bhikkhu Vatthu

Verse 308

308. Seyyo ayoguḷo bhutto, tatto aggisikhūpamo
Yañce bhuñjeyya dussīlo, raṭṭhapiṇḍamasaññato.

308. It is better for one to eat a red-hot lump of iron burning like a flame than to eat alms-food offered by the people, if one is without morality (sīla) and unrestrained in thought, word and deed.

Verse 308

XXII (3) The Bhikkhus Who Lived on the Bank of the Vaggumudā River

While residing at the Mahāvana forest near Vesālī, the Buddha uttered Verse (308) of this book, with reference to the bhikkhus who spent the vassa on the bank of the Vaggumudā River.

At that time, there was a famine in the country of the Vajjīs. So, to enable them to have enough food, those bhikkhus made it appear to the people that they had attained Magga and Phala although they had not done so. The people from the village, believing them and respecting them, offered much food to them leaving very little for themselves.

At the end of the vassa, as was customary, bhikkhus from all parts of the country came to pay homage to the Buddha. The bhikkhus from the bank of the river Vaggumudā also came. They looked hale and hearty while the other bhikkhus looked pale and worn out. The Buddha talked to all the bhikkhus and enquired how they fared during the vassa. To the bhikkhus from Vaggumudā River the Buddha specifically asked whether they had any difficulty in getting alms-food on account of the famine. They answered that they had no difficulty at all in getting alms-food.

The Buddha knew how those bhikkhus had managed to get enough alms-food. But he wanted to teach them on this point, so he asked, "How did you manage so well in getting alms-food throughout the vassa?" Then the bhikkhus told him how they discussed among themselves and decided that they should address one another in such a way that the villagers would think that they had really attained jhāna, Magga and Phala. Then the Buddha asked them whether they had really attained jhāna, Magga and Phala. When they answered in the negative, the Buddha reprimanded them.

Then the Buddha spoke in verse as follows:

308. It is better for one to eat a red-hot lump of iron burning like a flame than to eat alms-food offered by the people, if one is without morality (sīla) and unrestrained in thought, word and deed.

ခေမကသေဠိပုတ္တ ဝတ္ထု
၃၀၉။ စတ္တာရိ ဌာနာနိ နရော ပမတ္တာ၊ အာပဇ္ဇတိ ပရဒါဂ္ဂပသေဝိ၊
အပုညလာဘံ န နိကာမသေယျံ၊ နိန္ဒ တတိယံ နိရယံ စတုတ္ထံ။

၃၁၀။ အပုညလာဘော စ ဂတိ စ ပါပိကာ၊ ဘိတဿ ဘိတာယ ရတိ စ ထောကိကာ၊
ရာဇာ စ ဒဏှံ ဂရုကံ ပဏေတိ၊ တသ္မာ နရော ပရဒါရံ န သေဝေ။

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XXII. (4) Khemakasetthiputta Vatthu

Verses 309 and 310

309. Cattāri tñānāni naro pamatto, āpajjati paradārūpasevī
Apuññalābham na nikāma-seyyam, nidaṃ tatīyam nirayam catuttham.

310. Apuññalābho ca gatī ca pāpikā, bhītaṃ bhītaṃ ratī ca thokikā
Rājā ca daṇḍam garuham paṇeti, tasmā naro paradāram na seve.

309. Four misfortunes befall a man who is unmindful of right conduct and commits sexual misconduct with another man's wife: acquisition of demerit, disturbed sleep, reproach, and suffering in niraya.

310. Thus, there is the acquisition of demerit, and there is rebirth in the evil apāya realms. The enjoyment of a scared man with a scared woman is short-lived, and the king also metes out severe punishment. Therefore, a man should not commit sexual misconduct with another man's wife.

Verses 309 and 310

XXII (4) The Story of Khemaka, the Son of a Rich Man

While residing at the Jetavana monastery, the Buddha uttered Verses (309) and (310) of this book, with reference to Khemaka, the son of a rich man. Khemaka was also the nephew of the renowned Anāthapiṇḍika.

Khemaka, in addition to being rich, was also very good-looking and women were very much attracted to him. They could hardly resist him and naturally fell a prey to him. Khemaka committed adultery without compunction. The king's men caught him three times for sexual misconduct and brought him to the presence of the king. But King Pasenadi of Kosala did not take action because Khemaka was the nephew of Anāthapiṇḍika. So Anāthapiṇḍika himself took his nephew to the Buddha. The Buddha talked to Khemaka about the depravity of sexual misconduct and the seriousness of the consequences.

Then the Buddha spoke in verse as follows:

309. Four misfortunes befall a man who is unmindful of right conduct and commit sexual misconduct with another man's wife: acquisition of demerit, disturbed sleep, reproach, and suffering in niraya.

310. Thus, there is the acquisition of demerit, and there is rebirth in the evil apāya realms. The enjoyment of a scared man with a scared woman is short-lived, and the

king also metes out severe punishment. Therefore, a man should not commit misconduct with another man's wife.

At the end of the discourse Khemaka attained Sotāpatti Fruition.

ဒုပ္ပဝဘိက္ခူ ဝတ္ထု

၃၁၁။ ကုသော ယထာ ဒုဂ္ဂဟိတော၊ ဟတ္ထမေဝါ နကန္တတိ၊
သာမညံ ဒုပ္ပရာမဋ္ဌံ၊ နိရယာယု ပကဗုတိ။

၃၁၂။ ယံ ကိစ္ဆိ သိထိလံ ကမ္မံ၊ သံကိလိဋ္ဌန္တ ယံ ဝတံ၊
သင်္ကဿရံ ဗြဟ္မစရိယံ၊ န တံ ဟောတိ မဟပ္ပလံ။

၃၁၃။ ကယိရာ စေ ကယိရာထေနံ၊ ဒဠမေနံ ပရတ္တမေ၊
သိထိလော ဟိ ပရိဗ္ဗာဇော၊ ဘိယျော အာကိရတေ ရဇံ။

XXII. (5) Dubbacabhikkhu Vatthu

Verses 311, 312 and 313

311. Kuso yathā duggahito, hatthamevā nukantati
Sāmaññaṃ dupparāmatthaṃ, nirayāyu pakaḍḍhati.

312. Yaṃ kiñci sithilaṃ kammaṃ, saṃkiliṭṭhañca yaṃ vataṃ
Saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.

313. Kayirā ce kayirāthenaṃ, daḥhamenaṃ parakkame
Sithilo hi paribbājo, bhiyyo ākirate rajaṃ.

311. Just as kusa grass if badly held cuts that very hand, so also, the ill-led life of a bhikkhu drags that bhikkhu down to niraya.

312. An act perfunctorily performed, or a practice that is depraved, or a questionable conduct of a bhikkhu is not of much benefit.

313. If there is anything to be done, do it well; do it firmly energetically; for the slack life of a bhikkhu scatters much dust (of moral difilements).

Verses 311, 312 and 313

XXII (5) The Story of the Obstinate Bhikkhu

While residing at the Jetavana monastery, the Buddha uttered Verses (311), (312) and (313) of this book, with reference to an obstinate bhikkhu.

Once, there was a bhikkhu who was feeling remorse for having unwittingly cut some grass. He confided about this to another bhikkhu. The latter was reckless and stubborn by

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nature, and he did not think much about committing small misdeeds. So he replied to the first bhikkhu, "Cutting grass is a very minor offence; if you just confide and confess to another bhikkhu you are automatically exonerated. There is nothing to worry about". So saying, he proceeded to uproot some grass with both hands to show that he thought very little of such trivial offences. When the Buddha was told about this he reprimanded the reckless, stubborn bhikkhu.

Then the Buddha spoke in verse as follows:

311. Just as kusa grass if badly held cuts that very hand, so also, the ill-led life of a bhikkhu drags that bhikkhu down to niraya.
312. An act perfunctorily performed, or a practice that is depraved, or a questionable conduct of a bhikkhu is not of much benefit.
313. If there is anything to be done, do it well; do it firmly energetically; for the slack life of a bhikkhu scatters much dust (of moral difilements).

At the end of the discourse the reckless, obstinate bhikkhu realized the importance of restraint in the life of a bhikkhu and strictly obeyed the Fundamental Precepts for the bhikkhus. Later, through practice of Insight Meditation, that bhikkhu attained arahatship.

ကုဿာပကတ ကုတ္တိ ဝတ္ထု၊

၃၁၄။ အကတံ ဒုက္ခဋ္ဌံ သေယျော၊ ပစ္ဆာ တပ္ပတိ ဒုက္ခဋ္ဌံ၊
ကတဉ္စ သုကတံ သေယျော၊ ယံ ကတွာ နာနတပ္ပတိ။

XXII. (6) Issāpakata Itthi Vatthu

Verse 314

314. Akataṃ dukkaṭaṃ seyyo, pacchā tappati dukkaṭaṃ
Katañca sukataṃ seyyo, yaṃ katvā nānutappati.

314. It is better not to do an evil deed; an evil deed torments one later on. It is better to do a good deed as one does not have to repent for having done it.

Verse 314

XXII (6) The Story of a Woman of Jealous Disposition

While residing at the Jetavana monastery, the Buddha uttered Verse (314) of this book, with reference to a woman who was by nature very jealous.

Once, a woman with a very strong sense of jealousy lived with her husband in Sāvatti. She found that her husband was having an affair with her maid. So one day, she tied up the girl with strong ropes, cut off her ears and nose, and shut her up in a room. After doing that, she asked her husband to accompany her to the Jetavana monastery. Soon after they left, some relatives of the maid arrived at their house and found the maid tied up and locked up in a room. They broke into the room, untied her and took her to the monastery. They arrived at the monastery while the Buddha was expounding the Dhamma. The girl related to the Buddha what her mistress had done to her, how she had been beaten, and how her nose and ears had been cut off. She stood in the midst of the crowd for all to see how she had been mistreated. So the Buddha said, "Do no evil, thinking that people will not know about it. An evil deed done in secret, when discovered, will bring much pain and sorrow; but a good deed may be done secretly, for it can only bring happiness and not sorrow".

Then the Buddha spoke in verse as follows:

314. It is better not to do an evil deed; an evil deed torments one later on. It is better to do a good deed as one does not have to repent for having done it.

At the end of the discourse the couple attained Sotāpatti Fruition.

သမ္မဟုလဘိက္ခု ဝတ္ထု

၃၁၅။ နဂရံ ယထာ ပစ္စန္ဓံ၊ ဂုတ္တံ သန္တရဗာဟိရံ၊
ဧဝံ ဂေါပထ အတ္တနံ၊ ခဏော ဝေါ မ ဥပစ္စဂါ၊
ခဏာတိတာ ဟိ သောစန္ဓိ၊ နိရယမိ သမပ္ပိတာ။

XXII. (7) Sambahulabhikkhu Vatthu

Verse 315

315. Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ
Evaṃ gopetha attānaṃ¹, khaṇo vo mā upaccagā
Khaṇātītā hi socanti, nirayamhi samappitā.

315. As a border town is guarded both inside and outside, so guard yourself. Let not the right moment go by; for those who miss this moment come to grief when they fall into niraya.

1. evaṃ gopetha attānaṃ: so guard yourself; i.e., to guard the internal as well as the external senses. The six internal senses (sense bases) are eye, ear, nose, tongue, body and mind; the six external senses (sense objects) are visible object, sound, odour, taste, touch and idea.

Verse 315

XXII (7) The Story of Many Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (315) of this book, with reference to a group of bhikkhus who spent the vassa in a border town.

In the first month of their stay in that border town, the bhikkhus were well provided and well looked after by the townsfolk. During the next month the town was plundered by some robbers and some people were taken away as hostages. The people of the town, therefore, had to rehabilitate their town and reinforce fortifications. Thus, they were unable to look to the needs of the bhikkhus as much as they would like to and the bhikkhus had to fend for themselves. At the end of the vassa, those bhikkhus came to pay homage to the Buddha at the Jetavana monastery in Sāvatti. On learning about the hardships they had undergone during the vassa, the Buddha said to them, "Bhikkhus, do not keep thinking about this or anything else; it is always difficult to have a carefree, effortless living. Just as the townsfolk guard their town, so also, a bhikkhu should be on guard and keep his mind steadfastly on his body".

Then the Buddha spoke in verse as follows:

315. As a border town is guarded both inside and outside, so guard yourself. Let not the right moment go by for those who miss this moment come to grief when they fall into niraya.

At the end of the discourse those bhikkhus attained arahatship.

နိဂဏ္ဌာ ဝတ္ထု

၃၁၆။ အလဇ္ဈိတာယေ လဇ္ဈန္တိ၊ လဇ္ဈိတာယေ န လဇ္ဈရေ၊
မိစ္ဆာဒိဋ္ဌိသမာဒါနာ၊ သတ္တာ ဂစ္ဆန္တိ ဒုဂ္ဂတိ။

၃၁၇။ အဘယေ ဘယဒဿိနော၊ ဘယေ စာဘယဒဿိနော၊
မိစ္ဆာဒိဋ္ဌိသမာဒါနာ၊ သတ္တာ ဂစ္ဆန္တိ ဒုဂ္ဂတိ။

XXII (8) Nigaṇṭha Vatthu

Verses 316 and 317

316. Alajjitāye lajjanti, lajjitāye na lajjare
Micchādiṭṭhisamādānā, sattā gacchanti duggatim.

317. Abhaye bhayadassino, bhaye cābhayadassino
Micchādiṭṭhisamādānā, sattā gacchanti duggatim.

316. Those beings who are ashamed of what should not be ashamed of, who are not ashamed of what should be ashamed of, and who hold wrong views go to a lower plane of existence (duggati).

317. Those beings who see danger in what is not dangerous, who do not see danger in what is dangerous, and who hold wrong views go to a lower plane of existence (duggati).

Verses 316 and 317

XXII (8) The Story of the Nigaṇṭha Ascetics

While residing at the Jetavana monastery, the Buddha uttered Verses (316) and (317) of this book, with reference to Nigaṇṭha ascetics, who covered only the front part of their bodies.

One day, some Nigaṇṭhas went on an alms-round with their bowls covered with a piece of cloth. Some bhikkhus seeing them commented, "These Nigaṇṭha ascetics who cover the front part of the body are more respectable compared to those Acelaka ascetics who go about without wearing anything". Hearing this comment, those ascetics retorted, "Yes, indeed, we do cover up our front part (by covering our bowls); but we cover it up not out of shame in going naked. We only cover up our bowls to keep away dust from our food, for even dust contains life in it".

When the bhikkhus reported what the Nigaṇṭha ascetics said, the Buddha replied, "Bhikkhus, those ascetics who go about covering only the front part of their bodies are not ashamed of what they should be ashamed of, but they are ashamed of what they should not be ashamed of; because of their wrong view they would only go to bad destinations".

Then the Buddha spoke in verse as follows:

316. Those beings who are ashamed of what should not be ashamed of, who are not ashamed of what should be ashamed of, and who hold wrong views go to a lower plane of existence (duggati).

317. Those beings who see danger in what is not dangerous, who do not see danger in what is dangerous, and who hold wrong views go to a lower plane of existence (duggati).

At the end of the discourse many Nigaṇṭha ascetics became frightened and joined the Buddhist Order.

တိတ္ထိယသာဝက ဝတ္ထု

၃၁၈။ အဝဇ္ဇေ ဝဇ္ဇမတိနေ၊ ဝဇ္ဇေ စာဝဇ္ဇဒဿိနေ၊
မိစ္ဆာဒိဋ္ဌိသမာဒါနာ၊ သတ္တာ ဂစ္ဆန္တိ ဒုဂ္ဂတိ။

၃၁၉။ ဝဇ္ဇေ ဝဇ္ဇတော ဥတ္တာ၊ အဝဇ္ဇေ အဝဇ္ဇတော၊
သမ္မာဒိဋ္ဌိသမာဒါနာ၊ သတ္တာ ဂစ္ဆန္တိ သုဂ္ဂတိ။

XXII. (9) Titthiyasāvaka Vatthu

Verses 318 and 319

318. Avajje vajjamatino, vajje cāvajjadassino
Micchādiṭṭhisamādānā, sattā gacchanti duggatim.

319. Vajjañca vajjato ñatvā, avajjañca avajjato
Sammādiṭṭhisamādānā, sattā gacchanti sugatim.

318. Beings who imagine wrong in what is not wrong, who do not see wrong in what is wrong, and who hold wrong views go to a lower plane of existence (duggati).

319. Beings who know what is wrong as wrong, who know what is right as right, and who hold right views go to a happy plane of existence (sugati).

Verses 318 and 319

XXII (9) The Story of the Disciples of Non-Buddhist Ascetics

While residing at the Nigrodārāma monastery, the Buddha uttered Verses (318) and (319) of this book, with reference to some disciples of the Titthis (non-Buddhist ascetics).

The disciples of the Titthis did not want their children to mix with the children of the followers of the Buddha. They often told their children, "Do not go to the Jetavana monastery, do not pay obeisance to the bhikkhus of the Sakyan clan". On one occasion, while the Titthi boys were playing with a Buddhist boy near the entrance to the Jetavana monastery, they felt very thirsty. As the children of the disciples of the Titthis had been told by their parents not to enter a Buddhist monastery, they asked the Buddhist boy to go to the monastery and bring some water for them. The young Buddhist boy went to pay obeisance to the Buddha after he had had a drink of water, and told the Buddha about his friends who were forbidden by their parents to enter a Buddhist monastery. The Buddha then told the boy to tell the non-Buddhist boys to come and have water at the monastery. When those boys came, the Buddha gave them a discourse to suit their various dispositions. As a result, those boys became established in faith in the Three Gems i.e., the Buddha, the Dhamma and the Saṅgha.

When the boys went home, they talked about their visit to the Jetavana monastery and about the Buddha teaching them the Three Gems. The parents of the boys, being ignorant, cried, "Our sons have been disloyal to our faith, they have been ruined", etc. Some intelligent neighbours advised the wailing parents to stop weeping and to send their sons to the Buddha. Somehow, they agreed and the boys as well as their parents went to the Buddha.

The Buddha knowing why they had come spoke to them in verse as follows:

318. Beings who imagine wrong in what is not wrong, who do not see wrong in what is wrong, and who hold wrong views go to a lower plane of existence (duggati).
319. Beings who know what is wrong as wrong, who know what is right as right, and who hold right views go to a happy plane of existence (sugati).

At the end of the discourse all those people came to be established in faith in the Three Gems, and after listening to the Buddha's further discourses, they subsequently attained Sotāpatti Fruition.

နိရယဝဂ္ဂေါ ခွါဝိသတိမော နိဋ္ဌိတော။

Nirayavaggo dvāvīsatiṃ nitthito.

End of Chapter Twenty-Two: Niraya.

Chapter XXIII

၂၃။ နာဂဝဂ္ဂ

23. Nāgavagga

The Elephant (Nāgavagga)

အတ္တဒန္တ ဝတ္ထု

၃၂၀။ အဟံ နာဂေါဝ သင်္ဂါမေ၊ စာပတော ပတိတံ သရံ၊
အတိဝါကျံ တိတိက္ခိဿံ၊ ဒုဿီလော ဟိ ဗဟုဇ္ဇနော။

၃၂၁။ ဒန္တံ နယန္တိ သမိတိံ၊ ဒန္တံ ရာဇာ' ဘိရူဟတိ၊
ဒန္တော သေဠော မနဿေသု၊ ယော' တိဝါကျံ တိတိက္ခိတိ။

၃၂၂။ ဝရမဿတရာ ဒန္တာ၊ အာဇာနီယာ စ သိန္ဓဝါ၊
ကုဇ္ဇရာ စ မဟာနာဂါ၊ အတ္တဒန္တော တတော ဝရံ။

XXIII. (1) Attadanta Vatthu

Verses 320, 321 and 322

320. Ahaṃ nāgo va saṅgāme, cāpato patitaṃ saraṃ
Ativākyam titikkhissam, dussīlo hi bahujjano.

321. Dantaṃ nayanti samitiṃ, dantaṃ rājā' bhirūhati
Danto seṭṭho manussesu, yo' tivākyam titikkhati.

322. Varamassatarā dantā, ājānīyā ca sindhavā
Kuñjarā ca mahānāgā, attadanto tato varaṃ.

320. As an elephant in battlefield withstands the arrow shot from a bow, so shall I endure abuse. Indeed, many people are without morality.

321. Only the trained (horses and elephants) are led to gatherings of people; the king mounts only the trained (horses and elephants). Noblest among men are the tamed, who endure abuse.

322. Mules, thoroughbred horses, horses from Sindh, and great elephants are noble only when they are trained; but one who has tamed himself (through Magga Insight) is far nobler.

Verses 320, 321 and 322

XXIII (1) On Subduing Oneself

While residing at the Ghositārāma monastery, the Buddha uttered Verses (320), (321) and (322) of this book, with reference to the patience and endurance manifested by

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himself when abused by the hirelings of Māgaṇḍiyā, one of the three queens of King Udena.

Once, the father of Māgaṇḍiyā, being very much impressed by the personality and looks of the Buddha, had offered his very beautiful daughter in marriage to Gotama Buddha. But the Buddha refused his offer and said that he did not like to touch such a thing which was full of filth and excreta, even with his feet. On hearing this remark both Māgaṇḍiyā's father and mother discerning the truth of the remark attained Anāgāmi Fruition. Māgaṇḍiyā, however, regarded the Buddha as her arch enemy and was bent on having her revenge on him.

Later, she became one of the three queens of King Udena. When Māgaṇḍiyā heard that the Buddha had come to Kosambī, she hired some citizens and their servants to abuse the Buddha when he entered the city on an alms-round. Those hirelings followed the Buddha and abused him using such abusive words as 'thief, fool, camel, donkey, one bound for niraya'. Hearing those abusive words, the Venerable Ānanda pleaded with the Buddha to leave the town and go to another place. But the Buddha refused and said, "In another town also we might be abused and it is not feasible to move out every time one is abused. It is better to solve a problem in the place where it arises. I am like an elephant in a battlefield; like an elephant who withstands the arrows that come from all quarters, I also will bear patiently the abuses that come from people without morality".

Then the Buddha spoke in verse as follows:

320. As an elephant in battlefield withstands the arrow shot from a bow, so shall I endure abuse. Indeed, many people are without morality.
321. Only the trained (horses and elephants) are led to gatherings of people; the King mounts only the trained (horses and elephants). Noblest among men are the tamed, who endure abuse.
322. Mules, thoroughbred horses, horses from Sindh, and great elephants are noble only when they are trained; but one who has tamed himself (through Magga Insight) is far nobler.

At the end of the discourse, those who had abused the Buddha realized their mistake and came to respect him; some of them attained Sotāpatti Fruition.

ဟတ္ထာစရိယပုဗ္ဗက ဘိက္ခု ဝတ္ထု

၃၂၃။ န ဟိ ဇေတဟိ ယာနေဟိ၊ ဂစ္ဆေယျ အဂတံ ဒိသံ၊

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ယထာတ္တနာ သုဒန္တေန၊ ဒန္တော ဒန္တေန ဂစ္ဆတိ။

XXIII. (2) Hatthācariyapubbaka Bhikkhu Vatthu

Verse 323

323. Na hi etehi yānehi, gaccheyya agataṃ disaṃ
Yathāttanā sudantena, danto dantena gacchati.

323. Indeed, not by any means of transport (such as elephants and horses) can one go to the place one has never been before (i.e., Nibbāna); but by thoroughly taming oneself, the tamed one¹ can get to that place (i.e., Nibbāna).

Verse 323

XXIII (2) The Story of the Bhikkhu Who Had Been a Trainer of Elephants

While residing at the Jetavana monastery, the Buddha uttered Verse (323) of this book, with reference to a bhikkhu who had previously been an elephant trainer.

On one occasion, some bhikkhus saw an elephant trainer and his elephant on the bank of the river Aciravatī. As the trainer was finding it difficult to control the elephant, one of the bhikkhus, who was an ex-elephant trainer, told the other bhikkhus how it could be easily handled. The elephant trainer hearing him did as told by the bhikkhu, and the elephant was quickly subdued. Back at the monastery, the bhikkhus related the incident to the Buddha. The Buddha called the ex-elephant trainer bhikkhu to him and said, "O vain bhikkhu, who is yet far away from Magga and Phala! You do not gain anything by taming elephants. There is no one who can get to a place where one has never been before (i.e., Nibbāna) by taming elephants; only one who has tamed himself can get there".

Then the Buddha spoke in verse as follows:

323. Indeed, not by any means of transport (such as elephants and horses) can one go to the place one has never been before (i.e., Nibbāna); but by thoroughly taming oneself, the tamed one can get to that place (i.e., Nibbāna).

ပရိဝိဇ္ဇာ ဗြာဟ္မဏပုတ္တ ဝတ္ထု၊

၃၂၄။ ဓနပါလော နာမ ကုဉ္ဇရော၊ ကဋျကဘောဒနော ဒုန္တိဝါရယော၊

ပဒ္ဒေါ ကပဋ္ဌံ န ဘုဉ္ဇတိ၊ သုမရတိ နာဂဝနဿ ကုဉ္ဇရော။

1. The tamed one: One, who having first controlled the senses, has later developed Magga Insight. (The Commentary)

XXIII. (3) Parijīṇṇa Brāhmaṇaputta Vatthu

Verse 324

324. Dhanapālo nāma kuñjaro, kaṭukabhedano dunnivārayo
Baddho kabaḷaṃ na bhuñjati, sumarati nāgavanassa kuñjaro.

324. The elephant called Dhanapāla, in severe must and uncontrollable, being in captivity, eats not morsel, yearning for his native forest (i.e., longing to look after his parents).

Verse 324

XXIII (3) The Story of an Old Brahmin

While residing at the Veḷuvana monastery, the Buddha uttered Verse (324) of this book, with reference to an old brahmin.

Once, there lived in Sāvatti an old brahmin who had eight lakhs in cash. He had four sons; when each one of the sons got married, he gave one lakh to him. Thus, he gave away four lakhs. Later, his wife died. His sons came to him and looked after him very well; in fact, they were very loving and affectionate to him. In course of time, somehow they coaxed him to give them the remaining four lakhs. Thus, he was left practically penniless.

First, he went to stay with his eldest son. After a few days, the daughter-in-law said to him, "Did you give any extra hundred or thousand to your eldest son? Don't you know the way to the houses of your other sons?" Hearing this, the old brahmin got very angry and he left the eldest son's house for the house of his second son. The same remarks were made by the wife of his second son and the old man went to the house of his third son and finally to the house of his fourth and youngest son. The same thing happened in the houses of all his sons. Thus, the old man became helpless; then, taking a staff and a bowl he went to the Buddha for protection and advice.

At the monastery, the brahmin told the Buddha how his sons had treated him and asked for his help. Then the Buddha gave him some verses to memorize and instructed him to recite them wherever there was a large gathering of people. The gist of the verses is this: "My four foolish sons are like ogres. They call me 'father, father', but the words come only out of their mouths and not from their hearts. They are deceitful and scheming. Taking the advice of their wives they have driven me out of their houses. So, now I have got to be begging. Those sons of mine are of less service to me than this staff of mine". When the old brahmin recited these verses, many people in the crowd, hearing him, went wild with rage at his sons and some even threatened to kill them.

At this, the sons became frightened and knelt down at the feet of their father and asked for pardon. They also promised that starting from that day they would look after their father properly and would respect, love and honour him. Then, they took their father to their houses; they also warned their wives to look after their father well or else they would be beaten to death. Each of the sons gave a length of cloth and sent every day a food-tray. The brahmin became healthier than before and soon put on some weight. He realized that he had been showered with these benefits on account of the Buddha. So, he went to the Buddha and humbly requested him to accept two food-trays out of the four he was receiving every day from his sons. Then he instructed his sons to send two food-trays to the Buddha.

One day, the eldest son invited the Buddha to his house for alms-food. After the meal, the Buddha gave a discourse on the benefits to be gained by looking after one's parents. Then he related to them the story of the elephant called Dhanapāla, who looked after his parents. Dhanapāla when captured pained for the parents who were left in the forest.

Then the Buddha spoke in verse as follows:

324. The elephant called Dhanapāla, in severe must and uncontrollable, being in captivity, eats not morsel, yearning for his native forest (i.e., longing to look after his parents).

At the end of the discourse, the old brahmin as well as his four sons and their wives attained Sotāpatti Fruition.

ပသေနဒိကောသလ ဝတ္ထု
၃၂၅။ မိစ္ဆိ ယဒါ ဟောတိ မဟာဣ-သော စ၊ နိဗ္ဗိယိတာ သမ္ပရိဝတ္တသာယံ၊
မဟာဝရာဟောဝ နိဝါပပုဋ္ဌော၊ ပုနပ္ပုနံ ဂစ္ဆမူပေတိ မန္တော။

XXIII. (4) Pasenadikosala Vatthu

Verse 325

325. Middhī yadā hoti mahagghaso ca, niddāyitā samparivattasāyī
Mahāvarāhova nivāpapuṭṭho, punappunaṁ gabbhamupeti mando.

325. The stupid one, who is lazy, gluttonous, and drowsy, who just wallows like a well-fed pig, is subject to repeated rebirths.

Verse 325

XXIII (4) The Story of King Pasenadi of Kosala

While residing at the Jetavana monastery, the Buddha uttered Verse (325) of this book, with reference to King Pasenadi of Kosala.
.....

One day, King Pasenadi of Kosala went to the monastery to pay homage to the Buddha soon after having a heavy meal. The king was in the habit of taking one quarter basketful (half a bushel of) cooked rice and meat curry. While he was in the presence of the Buddha, the king felt so drowsy that he kept on nodding and could hardly keep himself awake. Then he said to the Buddha, "Venerable Sir! I have been in great discomfort since I have taken my meal". To him the Buddha replied, "Yes, O king! Gluttons do suffer in this manner".

Then the Buddha spoke in verse as follows:

325. The stupid one who is lazy, gluttonous, and drowsy, who just wallows like a well-fed pig, is subject to repeated rebirths.

After hearing the discourse the king, having understood the message, gradually lessened the amount of food he took. As a result, he became much more active and alert and therefore also happy.

သာနသာမဏောရ ဝတ္ထု
၃၂၆။ ဣဒံ ပုရေ စိတ္တမစာရိ စာရိကံ၊ ယေနိစ္ဆကံ ယတ္ထကာမံ ယထာသုခံ၊
တဒဇ္ဇဟံ နိဂ္ဂဟေသာမိ ယေနိသော၊ ဟတ္ထိပ္ပဘိန္ဒူ ဝိယ အကံသဂ္ဂဟော။

XXIII. (5) Sānusāmaṇera Vatthu

Verse 326

326. Idam pure cittamacāri cārikam, yenicchakam yatthakāmaṁ yathāsukham
Tadajjaham niggaheṣāmi yoniso, hatthippabhinnam viya añkusaggaho.

326. In the past, this mind has wandered as it liked, wherever it liked, at its own pleasure. Now I will control my mind wisely, as a mahout with his goad controls an elephant in must.

Verse 326

XXIII (5) The Story of Sāmaṇera Sānu

While residing at the Jetavana monastery, the Buddha uttered Verse (326) of this book, with reference to a young sāmaṇera named Sānu.
.....

One day, Sāmaṇera Sānu was urged by older bhikkhus to go up on the dais and recite parts of the Pāḷi texts. When he had finished his recitation he solemnly called out,

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

"May the merits gained by me today for reciting these sacred texts be shared by my mother and my father". At that time, the devas and the ogress who had been the mother of the young sāmaṇera in a previous existence were listening to his recitation. When they heard his words, the ogress was elated and promptly cried out, "My dear son, how happy I am to share your merit; you have done well, my son. Well done! Well done! (Sādhu! Sādhu!)". On account of Sāmaṇera Sānu, the mother ogress came to be very much respected and was given precedence in their assemblies by the devas and other ogres.

At the sāmaṇera grew older, he wanted to return to the life of a lay man; he went home and asked for his clothes from his mother. His mother did not want him to leave the Order and tried to dissuade him from leaving it, but he was quite firm in his decision. So, his mother promised to give him the clothes after his meal. As his mother was busy cooking his meal, the ogress, who was his mother of a past existence, thought, "If my son Sānu leaves the Order I shall be put to shame and become a laughing stock among other ogres and devas; I must try and stop him leaving the Order". So, the young sāmaṇera was possessed by her; the boy rolled on the floor, muttering incoherently with saliva streaming out of his mouth. The mother got alarmed; neighbours came and tried to appease the spirits. Then, the ogress spoke out "This sāmaṇera wants to leave the religious Order and return to the life of a lay man; if he does so he will not be able to escape from dukkha". After saying those words, the ogress left the body of the boy and the boy became normal again.

Finding his mother in tears and the neighbours crowding around him, he asked what had happened. His mother told him everything that had happened to him and also explained to him that to return to lay life after leaving it was very foolish; in fact, even though living he would be like a dead person. The sāmaṇera then came to realize his mistake. Taking the three robes from his mother, he went back to the monastery and was soon admitted as a bhikkhu.

When told about Sāmaṇera Sānu, the Buddha wishing to teach him about the restraint of mind said, "My son, one who does not restrain the mind which wanders about cannot find happiness. So, control your mind as a mahout controls an elephant".

Then the Buddha spoke in verse as follows:

326. In the past, this mind has wandered as it liked, wherever it liked, at its own pleasure.
Now I will control my mind wisely, as a mahout with his goad controls an elephant in must.

At the end of the discourse Thera Sānu comprehended the Four Noble Truths and later attained arahatship.

ပါဝေယျကဟတ္ထိ ဝတ္ထု

၃၂၇။ အပ္ပမာဒရတာ ဟောထ၊ သမိတ္တမနရက္ခထ၊
ဒုဂ္ဂါ ဥဗ္ဗရထတ္တာနံ၊ ပဏံ သန္ဓေဝ ကုဉ္ဇရော။

XXIII. (6) Pāveyyakahatthi Vatthu

Verse 327

327. Appamādaratā hotha, sacittamanurakkhatha
Duggā uddharathattānaṃ, paṇke sannova kuñjaro.

327. Take delight in mindfulness, guard your mind well. As an elephant stuck in mire pulls itself out, so also, pull yourself out of the mire of moral defilements.

Verse 327

XXIII (6) The Story of the Elephant Called Pāveyyaka

While residing at the Jetavana monastery, the Buddha uttered Verse (327) of this book, with reference to the elephant called Pāveyyaka.

Pāveyyaka when young was very strong; in due course, he became old and decrepit. One day, as old Pāveyyaka went into a pond he was stuck in the mire and could not get on to the shore. When King Pasenadi of Kosala was told about it, he sent an elephant trainer to help the elephant get out of the mire. The elephant trainer went to the site where the elephant was. There, he made the musicians strike up a martial tune. Hearing the military airs, the elephant felt as if he were in a battlefield; his spirits rose, he pulled himself with all his might, and was soon out of the mire.

When the bhikkhus told the Buddha about this he said, “Bhikkhus! Just as that elephant pulled itself out of the mire, so also, must you all pull yourselves out of the mire of moral defilements”.

Then the Buddha spoke in verse as follows:

327. Take delight in mindfulness, guard your mind well. As an elephant stuck in mire pulls itself out, so also, pull yourself out of the mire of moral defilements.

At the end of the discourse the bhikkhus attained arahatship.

သမ္မဟုလဘိက္ခု ဝတ္ထု

၃၂၈။ သစေ လဘောထ နိပကံ သဟာယံ၊ သဒ္ဓိံ စရံ သာဓုဝိဟာရိ ဇီရံ၊
အဘိဘုယျ သဗ္ဗာနိ ပရိဿယာနိ၊ စရေယျ တေန'တ္ထမနော သတိမာ။

၃၂၉။ နော စေ လဘောထ နိပကံ သဟာယံ၊ သဒ္ဓိံ စရံ သာဓုဝိဟာရိ ဇီရံ၊
ရာဇာဝ ရဋ္ဌံ ဝိဇိတံ ပဟာယ၊ ဧကော စရေ မာတင်္ဂ'ရညေဝ နာဂေါ။

၃၃၀။ ဧကဿ စရိတံ သေယျော၊ နတ္ထိ ဗာလေ သဟာယတာ၊
ဧကော စရေ န စ ပါပါနိ ကယိရာ၊ အပ္ပေါသုတ္တော မာတင်္ဂ'ရညေဝ နာဂေါ။

XXIII. (7) Sambahulabhikkhu Vatthu

Verses 328, 329 and 330

328. Sace labhetha nipakam sahāyam, saddhim caram sādhuvihāridhīram
Abhibhuyya sabbāni parissayāni, careyya tena' ttamano satimā.

329. No ce labhetha nipakam sahāyam, saddhim caram sādhuvihāridhīram
Rājāva rattham vijitam pahāya, eko care mātaṅga' raññeva nāgo.

330. Ekassa caritam seyyo, natthi bāle sahāyatā
Eko care na ca pāpāni kayirā, appossukko mātaṅga' raññeva nāgo.

328. If one finds a sagacious friend, who is a virtuous and steadfast companion, one should live with him joyfully and mindfully, overcoming all dangers.

329. If one cannot find a sagacious friend, who is a virtuous and steadfast companion, one should live alone like the king who gave up and left the country he had won, and like the elephant Mātaṅga roaming alone in the forest.

330. It is better to live alone; there is no fellowship with a fool. So one should live alone, do no evil, and be carefree like the elephant Mātaṅga roaming alone in the forest.

Verses 328, 329 and 330

XXIII (7) The Story of a Number of Bhikkhus

While residing in the Pālileyya forest where the elephant Pālileyyaka waited on him, the Buddha uttered Verses (328), (329) and (330) of this book, with reference to the bhikkhus from Kosambī.

Once, the bhikkhus of Kosambī split into two groups; one group followed the master of Vinaya and the other followed the teacher of the Dhamma. They did not listen even to the Buddha who exhorted them to make peace. So, the Buddha left them and spent the vassa all alone in the forest, where the elephant Pālileyyaka waited on him.

At the end of the vassa, the Venerable Ānanda went into the forest, accompanied by five hundred bhikkhus. Leaving the bhikkhus at some distance, the Venerable Ānanda approached the Buddha alone. Then the Buddha told Ānanda to call the other bhikkhus. All of them came, paid obeisance to the Buddha and said, "Venerable Sir! You must have had a hard time spending the vassa all alone in this forest". To this, the Buddha replied, "Bhikkhus, do not say so; the elephant Pālileyaka had been looking after me all this time. He was, indeed, a very good friend, a true friend. If one has such a good friend one should stick to him; but if one cannot find a good friend it is better to stay alone".

Then the Buddha spoke in verse as follows:

328. If one finds a sagacious friend, who is a virtuous and steadfast companion, one should live with him joyfully and mindfully, overcoming all dangers.
329. If one cannot find a sagacious friend, who is a virtuous and steadfast companion, one should live alone like the king who gave up and left the country he had won, and like the elephant Mātāṅga roaming alone in the forest.
330. It is better to live alone; there is no fellowship with a fool. So one should live alone, do no evil, and be carefree like the elephant Mātāṅga roaming alone in the forest.

မာရ ဝတ္ထု

၃၃၁။ အတ္ထမိ ဇာတမိ သုခါ သဟာယာ၊ တုဋ္ဌိ သုခါ ယာ ဣတရိတရေန၊
ပုညံ သုခံ ဇီဝိတသင်္ခယမိ၊ သဗ္ဗဿ ဒုက္ခဿ သုခံ ပဟာနံ။

၃၃၂။ သုခါ မတ္တေယျတာ လောကေ၊ အတော ပေတ္တေယျတာ သုခါ၊
သုခါ သာမညတာ လောကေ၊ အတော ဗြဟ္မညတာ သုခါ။

၃၃၃။ သုခံ ယာဝ ဇရာ သီလံ၊ သုခါ သဒ္ဓါ ပတိဋ္ဌိတာ၊
သုခေါ ပညာယ ပဋိလာဘော၊ ပါပါနံ အကရဏံ သုခံ။

XXIII. (8) Māra Vatthu

Verses 331, 332 and 333

331. Atthamhi jātamhi sukhā sahāyā, tuṭṭhī sukhā yā itarītarena
Puññaṃ sukhaṃ jīvitasāṅkhayamhi, sabbassa dukkhassa sukhaṃ pahānaṃ.

332. Sukhā mattheyyatā loke, atho petteyyatā sukhā
Sukhā sāmāññatā loke, atho brahmaññatā sukhā.

333. Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā patitṭhitā
Sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ.

331. It is good to have friends when the need arises; it is good to be content with anything that is available; it is good to have merit when life is about to end: it is good to be rid of all dukkha.
.....
332. In this world it is good to be dutiful to one's mother; also it is good to be dutiful to one's father. In this world also it is good to minister unto samaṇas¹; also, it is good to minister unto brāhmaṇas².
333. It is good to have virtue till old age, it is good to have unshakeable faith, it is good to gain wisdom, it is good to do no evil.

Verses 331, 332 and 333
XXIII (8) The Story of Māra

While residing in a monastery near the Himalayas, the Buddha uttered Verses (331), (332) and (333) of this book, with reference to Māra, who tried to entice him to rule as a king.

Once, while the Buddha was residing near the Himalayas, he found that many people were being ill-treated by some wicked kings. It then occurred to him whether it would be possible to prevent them from ill-treating those who should not be ill-treated and make the kings rule justly and wisely. Māra knew what the Buddha was thinking and planned to entice the Buddha to rule as a king. To him the Buddha replied, "O wicked Māra! Your teaching and my teaching are quite different. You and I cannot have any discussion. This is my teaching".

Then the Buddha spoke in verse as follows:

331. It is good to have friends when the need arises; it is good to be content with anything that is available; it is good to have merit when life is about to end: it is good to be rid of all dukkha.
.....
332. In this world it is good to be dutiful to one's mother; also it is good to be dutiful to one's father. In this world it is good to minister unto samaṇas; also it is good to minister unto brāhmaṇas.
333. It is good to have virtue till old age, it is good to have unshakeable faith, it is good to gain wisdom, it is good to do no evil.

1. samaṇas: recluses.

2. brāhmaṇas: here means Buddhas, paccekabuddhas or arahats. (The Commentary)

နာဂဝဂ္ဂေါ တေဝိသတိမော နိဋ္ဌိတော။

Nāgavaggo tevīsatimo niṭṭhito.

End of Chapter Twenty-three: The Elephant.

Chapter XXIV

၂၄။ တဏှာဝဂ္ဂ

24. Taṇhāvagga

Craving (Taṇhāvagga)

ကပိလမစ္ဆ ဝတ္ထု

၃၃၄။ မနဿာ ပမတ္တစာရိနေ၊ တဏှာ ဝဗ္ဗတိ မာလုဝါ ဝိယ၊
သော ဗ္ဗ-ဝတီ ဟုရာ ဟုရံ၊ ဖလမိစ္ဆံ ဝနသ္မိ ဝါနရော။

၃၃၅။ ယံ သော သဟတေ ဇဗ္ဗိ၊ တဏှာ လောကေ ဝိသတ္တိကာ၊
သောကာ တဿ ပဝဗ္ဗန္တိ၊ အဘိဝဋ္ဌံ ပီရကံ။

၃၃၆။ ယော စေတံ သဟတေ ဇဗ္ဗိ၊ တဏှံ လောကေ ဒုရစ္စယံ၊
သောကာ တမှာ ပပတန္တိ၊ ဥဒဗိန္ဒြဝ ပေါက္ခရာ။

၃၃၇။ တံ ဝေါ ဝဒါမိ ဘဒ္ဒံ ဝေါ၊ ယာဝန္တေ'တ္ထ သမာဂတာ၊
တဏှာယ မူလံ ခဏထ၊ ဥသီရတ္ထောဝ ပီရကံ၊
မာ ဝေါ နဋ္ဌံ သောတောဝ၊ မာရော ဘဒ္ဒိ ပုနပ္ပုနံ။

XXIV. (1) Kapilamaccha Vatthu

Verses 334, 335, 336 and 337

334. Manujassa pamattacārino, taṇhā vaḍḍhati māluvā viya
So plavatī hurā hurāṃ, phalamiccharāṃva vanasmi vānaro.

335. Yaṃ esā sahate jammī, taṇhā loke visattikā
Sokā tassa pavaḍḍhanti, abhivaṭṭharāṃva bīraṇaṃ.

336. Yo cetāṃ sahate jammīṃ, taṇhaṃ loke duraccayaṃ
Sokā tamhā papatanti, udabinduva pokkharā.

337. Taṃ vo vadāmi bhaddaṃ vo, yāvante' ttha samāgatā
Taṇhāya mūlaṃ khaṇatha, usīratthova bīraṇaṃ
Mā vo naḥaṃva sotova, māro bhañji punappunaṃ.

334. In a man who is unmindful craving grows like a creeper. He runs from birth to birth, like a monkey seeking fruits in the forest.

335. In this world, sorrow grows in one who is overwhelmed by this vile craving that clings to the senses, just as (well-watered) bīraṇa grass grows luxuriantly.

336. In this world, sorrow falls away from one who overcomes this vile craving that is difficult to get rid of, just as water-drops fall away from a lotus leaf.

337. Therefore, I will deliver this worthy discourse to all of you who have assembled here. Dig up the root of craving just as one who wishes to have the fragrant root digs up the bīraṇa grass. Do not let Māra destroy you again and again, as the flood destroys the reed.

Verses 334, 335, 336 and 337

XXIV (1) The Story of Kapila the Fish

While residing at the Jetavana monastery, the Buddha uttered Verses (334), (335), (336) and (337) of this book, with reference to a fish with a lovely, golden colour and a stinking mouth.

During the time of Kassapa Buddha, there was a bhikkhu named Kapila, who was very learned in the Piṭakas. Because of his great learning he gained much fame and fortune; he also became very conceited and was full of contempt for other bhikkhus. When other bhikkhus pointed out to him, what was proper or not proper he invariably retorted, "How much do you know?" implying that he knew much more than those bhikkhus. In course of time, all good bhikkhus shunned him and only the bad ones gathered round him. On one sabbath day, while the bhikkhus were reciting the Fundamental Precepts for the bhikkhus (i.e., the Pātimokkha) Kapila said, "There is no such thing as Sutta, Abhidhamma, or Vinaya. It makes no difference whether you have a chance to listen to the Pātimokkha or not," etc., and left the congregation of the bhikkhus. Thus, Kapila was a hindrance to the development and growth of the Teaching (Sāsanā).

For this evil deed, Kapila had to suffer in niraya between the time of Kassapa Buddha and Gotama Buddha. Later, he was reborn as a fish in the Aciravatī River. That fish, as mentioned above, had a very beautiful golden body, but his mouth had a very horrid, offensive smell. One day, that fish was caught by some fishermen, and because it was so beautiful, they took it in a boat to the king. The king, in his turn, took the fish to the Buddha. When the fish opened its mouth, the horrid and offensive smell spread all around. The king then asked the Buddha why such a beautiful fish should have such a horrid and offensive smell. To the king and the audience, the Buddha explained; "O king! During the time of Kassapa Buddha there was a very learned bhikkhu who taught the Dhamma to others. Because of that good deed, when he was reborn in another existence, even as a fish, he was endowed with a golden body. But that bhikkhu was very greedy, proud and very contemptuous of others; he also disregarded the Disciplines and abused other bhikkhus. For these evil deeds, he was reborn in niraya, and now, he has become a

beautiful fish with a mouth that stinks". The Buddha then turned to the fish and asked whether it knew where it would be going in its next existence. The fish answered that it would have to go again to niraya and it was filled with great despair, As predicted, on its death the fish was reborn in niraya, to undergo another term of continuous torment.

All those present hearing about the fish got alarmed. To them, the Buddha gave a discourse on the benefits of combining learning with practice.

Then the Buddha spoke in verse as follows:

334. In a man who is unmindful craving grows like a creeper. He runs from birth to birth, like a monkey seeking fruits in the forest.

335. In this world, sorrow grows in one who is overwhelmed by this vile craving that clings to the senses, just as well-watered bīraṇa grass grows luxuriantly.

336. In this world, sorrow falls away from one who overcomes this vile craving that is difficult to get rid of, just as water-drops fall away from a lotus leaf.

337. Therefore, I will deliver this worthy discourse to all of you who have assembled here. Dig up the root of craving just as one who wishes to have the fragrant root digs up the bīraṇa grass. Do not let Māra destroy you again and again, as the flood destroys the reed.

သူကရပေါတိကာ ဝတ္ထု၊

၃၃၈။ ယထာပိ မူလေ အနုပဒ္ဓဝေ ဒဠေ၊ ဆိန္နောပိ ရုက္ခော ပုနရေဝ ရှဟတိ၊
ဧဝမ္ပိ တဏှာနသယေ အနုဟတေ၊ နိဗ္ဗတ္တတိ ဒုက္ခမိဒံ ပုနပ္ပုနံ။

၃၃၉။ ယဿ ဆတ္တိသတိ သောတာ၊ မနာပသဝနာ ဘုဿ၊
မာဟာ ဝဟန္တိ ဒုဒ္ဓိဋ္ဌိ၊ သင်္ကပ္ပိ ရာဂနိဿိတာ။

၃၄၀။ သဝန္တိ သဗ္ဗမိ သောတာ၊ လတာ ဥပ္ပလ္လ တိဋ္ဌတိ၊
တဉ္စ ဒိသ္မာ လတံ ဇာတံ၊ မူလံ ပညာယ ဆိန္ဒထ။

၃၄၁။ သရိတာနိ သိနေဟိတာနိ စ၊ သောမနဿာနိ ဘဝန္တိ ဇန္တုနေ၊
တေ သာတသိတာ သုခေသိနေ၊ တေ ဝေ ဇာတိဇရူပဂါ နရာ။

၃၄၂။ တသိကာယ ပုရက္ခတာ ပဇာ၊ ပရိသပ္ပန္တိ သသောဝ ဗန္ဓိတော၊
သံယောဇနသင်္ဂသတ္တကာ၊ ဒုက္ခမုပေန္တိ ပုနပ္ပုနံ စိရာယ။

၃၄၃။ တသိကာယ ပုရက္ခတာ ပဇာ၊ ပရိသပ္ပန္တိ သသောဝ ဗန္ဓိတော၊
တသ္မာ တသိကံ ဝိနောဒယေ၊ အာကာခန္တိ ဝိရာဂမတ္တနေ။

XXIV. (2) Sūkarapotikā Vatthu

Verses 338, 339, 340, 341, 342 and 343

338. Yathāpi mūle anupaddave daḥhe, chinnopi rukkho punareva rūhati
Evampi taṇhānusaye anūhate, nibbattatī dukkhamidaṃ punappunaṃ.

339. Yassa chattimsati sotā, manāpasavanā bhusā
Māhā vahanti duddiṭṭhiṃ, saṅkappā rāganissitā.

340. Savanti sabbadhi sotā, latā uppajja tiṭṭhati
Tañca disvā lataṃ jātaraṃ, mūlaṃ paññāya chindatha.

341. Saritāni sinehitāni ca, somanassāni bhavanti jantuno
Te sātasiṭā sukhesino, te ve jātijarūpagā narā.

342. Tasiṇāya purakkhatā pajā, parisappanti sasova bandhito
Saṃyojanasaṅgasattakā, dukkhamupenti punappunaṃ cirāya.

343. Tasiṇāya purakkhatā pajā, parisappanti sasova bandhito
Tasmā tasiṇaṃ vinodaye, ākaṅkhanta virāgamattano.

338. Just as a tree with roots undamaged and firm grows again even though cut down, so also, if latent craving is not rooted out, this dukkha (of birth, ageing and death) arises again and again.

339. That man of wrong views, in whom the thirty-six streams (of craving) that flow towards pleasurable objects are strong, is carried away by his many thoughts connected with passion.

340. The stream of craving flows towards all sense objects; the creeper of craving arises (at the six sense-doors) and fixes itself (on the six sense objects). Seeing that creeper of craving growing, cut off its roots with Magga Insight.

341. In beings, there flows happiness that is smeared with craving; those beings attached to pleasure and seeking pleasure are, indeed, subject to birth and ageing.

342. People beset with craving are terrified like a hare caught in a snare; held fast by fetters and bonds they undergo dukkha (round of rebirths) again and again, for a long time.

343. People beset with craving are terrified like a hare caught in a snare. Therefore, one who wishes to free himself from craving should eradicate craving.

Verses 338 to 343

XXIV (2) The Story of a Young Sow

While residing at the Veluvana monastery, the Buddha uttered Verses (338) to (343) of this book, with reference to a young sow.

On one occasion, while the Buddha was on an alms-round at Rājagaha, he saw a young dirty sow and smiled. When asked by the Venerable Ānanda, the Buddha replied, "Ānanda, this young sow was a hen during the time of Kakusandha Buddha. As she was then staying near a refectory in a monastery she used to hear the recitation of the sacred text and the discourses on the Dhamma. When she died she was reborn as a princess. On one occasion, while going to the latrine, the princess noticed the maggots and she became mindful of the loathsomeness of the body, etc. When she died she was reborn in the Brāhma realm as a puthujjana brahmā; but later due to some evil kamma, she was reborn as a sow. Ānanda! Look, on account of good and evil kamma there is no end of the round of existences.

Then the Buddha spoke in verse as follows:

338. Just as a tree with roots undamaged and firm grows again even though cut down, so also, if latent craving is not rooted out, this dukkha (of birth, ageing and death) arises again and again.
339. That man of wrong views, in whom the thirty-six streams (of craving) that flow towards pleasurable objects are strong, is carried away by his many thoughts connected with passion.
340. The stream of craving flows towards all sense objects; the creeper of craving arises (at the six sense-doors) and fixes itself (on the six sense objects). Seeing that creeper of craving growing, cut off its roots with Magga Insight.
341. In beings, there flows happiness that is smeared with craving; those beings attached to pleasure and seeking pleasure are, indeed, subject to birth and ageing.
342. People beset with craving are terrified like a hare caught in a snare; held fast by fetters and bonds they undergo dukkha (round of rebirths) again and again, for a long time.
343. People beset with craving are terrified like a hare caught in a snare. Therefore, one who wishes to free himself from craving should eradicate craving.

ဝိဇ္ဇန္တိန္ဒြိယံ ဝတ္ထု၊

၃၄၄။ ယော နိဗ္ဗာနထော ဝနာဓိမုတ္တော၊ ဝနမုတ္တော ဝနမေဝ ဓာဝတိ၊
တံ ပုဂ္ဂလမေထ ပဿထ၊ မုတ္တော ဗန္ဓနမေဝ ဓာဝတိ။

XXIV. (3) Vibbhantabhikkhu Vatthu

Verse 344

344. Yo nibbanatho vanādhimutto, vanamutto vanameva dhāvati
Taṁ puggalametha passatha, mutto bandhanameva dhāvati.

344. Having left the forest of desire (i.e., the life of a householder), he takes to the forest of the practice (i.e., the life of a bhikkhu); but when he is free from the forest of desire he rushes back to that very forest. Come, look at that man who having become free rushes back into that very bondage.

Verse 344

XXIV (3) The Story of an Ex-bhikkhu

While residing at the Veluvana monastery, the Buddha uttered Verse (344) of this book, with reference to a bhikkhu who was a pupil of the Venerable Mahākassapa.

As a pupil of the Venerable Mahākassapa, this bhikkhu had achieved the four mental absorptions (jhānas). But one day, as he went for alms-food to his uncle's house, he saw a woman and felt a great desire to have her. Then he left the Order of the bhikkhus. As a layman, he was a failure as he did not work hard. So, his uncle drove him out of the house, and subsequently he became mixed up with some thieves. All of them were caught by the authorities and were taken to the cemetery to be executed. The Venerable Mahākassapa saw his pupil as he was being led out and said to him, "My pupil, keep your mind steadfastly on a subject of meditation". As instructed, he concentrated and let himself be established in deep mental absorption. At the cemetery, while the executioners were making preparations to kill him, the ex-bhikkhu was very much composed and showed no signs of fear or anxiety. The executioners and the onlookers were awe-struck and very much impressed by the man's courage and composure and they reported about him to the king and also to the Buddha. The king gave orders to release the man. The Buddha on hearing about the matter sent his radiance and appeared to the thief as if in person.

Then the Buddha spoke in verse as follows:

344. Having left the forest of desire (i.e., the life of a householder), he takes to the forest of the practice (i.e., the life of a bhikkhu); but when he is free from the forest of

desire he rushes back to that very forest. Come, look at that man who having become free rushes back into that very bondage.

At the end of the discourse, the thief who was steadfastly keeping his mind on the arising and perishing of the aggregates discerned the impermanent, unsatisfactory and non-self nature of all conditioned things and soon attained Sotāpatti Fruition. Later, he went to the Buddha at the Jetavana monastery where he was again admitted to the Order by the Buddha and he instantly attained arahatship.

ဗန္ဓနာဂါရ ဝတ္ထု

၃၄၅။ န တံ ဒဋ္ဌံ ဗန္ဓနမာဟု မီရာ၊ ယဒါယသံ ဒါရူပဗ္ဗဇ္ဈ၊
သာရတ္ထရတ္တာ မဏိကုဏ္ဍလေသု၊ ပုတ္တေသု ဒါရေသု စ ယာ အပေက္ခာ။

၃၄၆။ ဧတံ ဒဋ္ဌံ ဗန္ဓနမာဟု မီရာ၊ ဩဟာရိနံ သိထိလံ ဒုပ္ပမုဉ္ဇံ၊
ဧတမ္ပိ ဆေတွာန ပရိဗ္ဗဇ္ဈိ၊ အနပေက္ခိန္နော ကာမသုခံ ပဟာယ။

XXIV. (4) Bandhanāgāra Vatthu

Verses 345 and 346

345. Na taṃ daḥhaṃ bandhanamāhu dhīrā, yadāyasaṃ dārujapabbajañca
Sārattarattā maṇikuṇḍalesu, puttesu dāresu ca yā apekkhā.

346. Etaṃ daḥhaṃ bandhanamāhu dhīrā, ohāriṇaṃ sithilaṃ duppamuñcaṃ
Etampi chetvāna paribbajanti, anapekkhino kāmasukhaṃ pahāya.

345, 346. The wise do not say that bonds made of iron, of wood, and of hemp are strong bonds; they say that only passionate attachment to and care for gems and jewellery, children and wives are strong bonds. These drag one down (to lower planes of existence) and although they seem yielding are difficult to unfasten. The wise, cutting off this bond (of craving) and resolutely giving up sensual pleasures, renounce the world.

Verses 345 and 346

XXIV (4) The Story of on Imprisonment

While residing at the Jetavana monastery, the Buddha uttered Verses (345) and (346) of this book, with reference to some thieves who were kept in chains.

One day, thirty bhikkhus came into Sāvatti for alms-food. While they were on their alms-round, they saw some prisoners being brought out with their hands and legs in chains. Back at the monastery, after relating what they had seen in the morning, they asked the Buddha whether there were any other bonds stronger than these. To them the

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Buddha answered, "Bhikkhus! These bonds are nothing compared to those of craving for food and clothing, for riches and for family. Craving is a thousand times, a hundred thousand times stronger than those chains, hand-cuffs and cages. That is the reason why the wise cut off craving and renounce the world and enter the Order of the bhikkhus.

Then the Buddha spoke in verse as follows:

345, 346. The wise do not say that bonds made of iron, of wood, and of hemp are strong bonds; they say that only passionate attachment to and care for gems and jewellery, children and wives are strong bonds. These drag one down (to lower planes of existence) and although they seem yielding are difficult to unfasten. The wise, cutting off this bond (of craving) and resolutely giving up sensual pleasures, renounce the world.

ခေမာထေရီ ဝတ္ထု

၃၄၇။ ယေ ရာဂရတ္တာ' နပတန္တိ သောတံ၊ သယံကတံ မတ္တဋ္ဌကောဝ ဇာလံ၊
ဇေတမ္ပိ ဆေတ္တာန ဝဇန္တိ မီရာ၊ အနပေက္ခိနော သဗ္ဗဒုက္ခံ ပဟာယ။

XXIV. (5) Khemātherī Vatthu

Verse 347

347. Ye rāgarattā' nupatanti sotam, sayamkataṃ makkaṭakova jālam
Etampi chetvāna vajanti dhīrā, anapekkhino sabbadukkhāṃ pahāya.

347. Beings who are infatuated with lust fall back into the Stream of Craving they have generated, just as a spider does in the web it has spun. The wise, cutting off the bond of craving, walk on resolutely, leaving all ills (dukkha) behind.

Verse 347

XXIV (5) The Story of Therī Khemā

While residing at the Veḷuvana monastery, the Buddha uttered Verse (347) of this book, with reference to Queen Khemā.

Queen Khemā was the chief queen of King Bimbisāra. She was very beautiful and also very proud. The king wanted her to go to the Veḷuvana monastery and pay homage to the Buddha. But she had heard that the Buddha always talked disparagingly about beauty and she therefore tried to avoid seeing the Buddha. The king understood her attitude towards the Buddha; he also knew how proud she was of her beauty. So the king ordered his minstrels to sing in praise of the Veḷuvana monastery, about its pleasant and

peaceful atmosphere, etc. Hearing them, Queen Khemā became interested and decided to set out for the Veluvana monastery.

When Queen Khemā arrived at the monastery, the Buddha was expounding the Dhamma to an audience. By his supernormal power, the Buddha made a very beautiful young lady appear, sitting not far from him, and fanning him. When Queen Khemā came to the audience hall, she alone saw the beautiful young lady. Comparing the exquisite beauty of the young lady to that of her own, Khemā realized that her beauty was much inferior to that of the young lady. As she looked again intently at the young lady her beauty began to fade gradually. In the end, she saw before her eyes an old decrepit being, which again changed into a corpse, her stinking body being attacked by maggots. At that instant, Queen Khemā realized the impermanence and worthlessness of beauty.

The Buddha knowing the state of her mind remarked, "O Khemā! Look carefully at this decaying body which is built around a skeleton of bones and is subject to disease and decay. Look carefully at the body which is thought of so highly by the foolish. Look at the worthlessness of the beauty of this young girl". After hearing this, Queen Khemā attained Sotāpatti Fruition.

Then the Buddha spoke in verse as follows:

347. Beings who are infatuated with lust fall back into the Stream of Craving they have generated, just as a spider does in the web it has spun. The wise, cutting off the bond of craving, walk on resolutely, leaving all ills (dukkha) behind.

At the end of the discourse Queen Khemā attained arahatship and was admitted to the Order and became the Chief Female Disciple of the Buddha.

ဥဂ္ဂသေန ဝတ္ထု

၃၄၈။ မုဉ္ဇ ပုရေ မုဉ္ဇ ပစ္ဆတော၊ မဇ္ဈေ မုဉ္ဇ ဘဝဿ ပါရဂူ၊
သဗ္ဗတ္ထ ဝိမုတ္တမာနသော၊ န ပုနံ အတိရေရံ ဥပေဟိသိ။

XXIV. (6) Uggasena Vatthu

Verse 348

348. Muñca pure¹ muñca pacchato², majjhe³ muñca bhavassa pāragū⁴
Sabbattha vimuttamānaso, na punaṃ jātijaraṃ upehisi.

1,2,3. pure, pacchato, majjhe: The reference is to attachment to the past, future and present khandha aggregates.

4. bhavassa pāragū: one who has gone to the other shore or end of existences (i.e., Nibbāna); an arahat.

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348. Give up the past, give up the future, give up the present. Having reached the end of existences, with a mind freed from all (conditioned things), you will not again undergo birth and decay.

Verse 348

XXIV (6) The Story of Uggasena

While residing at the Jetavana monastery, the Buddha uttered Verse (348) of this book, with reference to Uggasena, a rich man's son who fell in love with a dancer.

Once, a wandering theatrical troupe consisting of five hundred dancers and some acrobats came to Rājagaha and performed on the grounds of the palace of King Bimbisāra for seven days. There, a young dancer who was the daughter of an acrobat sang and danced on top of a long bamboo pole. Uggasena, the young son of a rich man, fell desperately in love with this dancer and his parents could not stop him from marrying her. He married the young dancer and followed the troupe. As he was not a dancer nor an acrobat, he was not of much use to the party. So, as the party moved from place to place, he had to help carry boxes, to drive the carts, etc.

In course of time, a son was born to Uggasena and his wife, the dancer. To this child, the dancer would often sing a song which ran thus: "O you, son of the man who keeps watch over the carts; the man who carries boxes and bundles! O you, son of the ignorant one who can do nothing!" Uggasena heard the song; he knew that his wife was referring to him and he was very much hurt and depressed. So he went to his father-in-law, the acrobat, and requested him to teach him acrobatics. After a year's training, Uggasena became a skilful acrobat.

Then, Uggasena went back to Rājagaha, and it was proclaimed that Uggasena would publicly demonstrate his skill in seven days' time. On the seventh day, a long pole was put up and Uggasena stood on top of it. At a signal given from below he somersaulted seven times on the pole. At about this time, the Buddha saw Uggasena in his vision and knew that time was ripe for Uggasena to attain arahatship. So, he entered Rājagaha and willed that the audience should turn their attention to him instead of applauding Uggasena for his acrobatic feats. When Uggasena saw that he was being neglected and ignored, he just sat on top of the pole, feeling very discontented and depressed. The Buddha then addressed Uggasena, "Uggasena, a wise man should abandon all attachment to the khandha aggregates and strive to gain liberation from the round of rebirths".

Then the Buddha spoke in verse as follows:

348. Give up the past, give up the future, give up the present. Having reached the end of existences, with a mind freed from all (conditioned things), you will not again undergo birth and decay.

At the end of the discourse Uggasena, who was still on top of the pole, attained arahatship. He came down and was soon admitted to the Order by the Buddha.

စူဠဇနဂ္ဂဟ ပဏ္ဍိတ ဝတ္ထု

၃၄၉။ ဝိတက္ကမထိတဿ ဇန္တုနော၊ တိဗ္ဗရာဂဿ သုဘာနပဿိနော၊
ဘိယျော တဏှာ ပဝဇ္ဇတိ၊ ဒေသ ခေါ ဒဠိ ကရောတိ ဗန္ဓနံ။

၃၅၀။ ဝိတက္ကပဿမေ စ ယော ရတော၊ အသုဘံ ဘာဝယတေ သဒါ သတော၊
ဒေသ ခေါ ဗျန္တိ ကာဟိတိ၊ ဒေသ ဆေစ္ဆတိ မာရဗန္ဓနံ။

XXIV. (7) Cūḷadhanuggaha Paṇḍita Vatthu

Verses 349 and 350

349. Vitakkamathitassa jantuno, tibbarāgassa subhānupassino
Bhiyyo taṇhā pavaḍḍhati, esa kho daḷhaṃ karoti bandhanam.

350. Vitakkūpasame ca yo rato, asubham bhāvayate sadā sato
Esa kho byanti kāhiti, esa checchati mārabandhanam.

349. In a man who is disturbed by (sensual) thoughts, whose passions are strong, and who keeps seeing objects as being pleasant, craving grows more and more. Indeed, he makes his bondage strong.

350. A man who takes delight in calming (sensual) thoughts, who is ever mindful, and meditates on the impurity (of the body, etc.) will certainly get rid (of craving); this man will cut the bond of Māra.

Verses 349 and 350

XXIV (7) The Story of Cūḷadhanuggaha, the Skilful Archer

While residing at the Jetavana monastery, the Buddha uttered Verses (349) and (350) of this book, with reference to a young bhikkhu, who was a skilful archer in one of his previous existences.

Once a young bhikkhu took his alms-food in one of the shelters specially built for bhikkhus in town. After his meal he felt like drinking water. So he went to a house and asked for some drinking water, and a young woman came out to give him some water. As soon as this young woman saw the young bhikkhu she fell in love with him. Wishing to

entice him, she invited the young bhikkhu to come to her house whenever he felt thirsty. After some time, she invited him to her house for alms-food. On that day, she told him that they had everything they could wish for in the house, but that there was no male to look after their affairs, etc. Hearing those words, the young bhikkhu took the hint and he soon found himself to be more and more attached to the young, attractive woman. He became very much dissatisfied with his life as a bhikkhu and was getting thin. Other bhikkhus reported about him to the Buddha.

The Buddha called the young bhikkhu to his persence and said to him, "My son, listen to me. This young woman will be your undoing just as she had been to you in a previous existence. In one of your previous existences you were a very skiful archer and she was your wife. On one occasion, while the two of you were travelling, you came upon a gang of highwaymen. She fell in love with the gang leader. So, while you and the gang leader were engaged in fighting and you called out to her to give you the sword, she gave the sword to the robber who promptly killed you. Thus, she was the cause of your death. Now too, she will be the cause of your ruin if you go after her and leave my Order for her sake".
.....

Then the Buddha spoke in verse as follows:

349. In a man who is disturbed by (sensual) thoughts, whose passions are strong, and who keeps seeing objects as being pleasant, craving grows more and more. Indeed, he makes his bondage strong.

350. A man who takes delight in calming (sensual) thoughts, who is ever mindful, and meditates on the impurity (of the body, etc.) will certainly get rid (of craving); this man will cut the bond of Māra.

At the end of the discourse, the young bhikkhu attained Sotāpatti Fruition.

မာရ ဝတ္ထု

၃၅၁။ နိဋ္ဌင်္ဂတော အသန္တာသီ၊ ဝိတတဏှော အနင်္ဂဏော၊
အတ္တိန္တိ ဘဝသလ္လာနိ၊ အန္တိမောယံ သမုဿယော။

၃၅၂။ ဝိတတဏှော အနာဒါနော၊ နိရုတ္တိပဒကောဝိဒေါ၊
အက္ခရာနံ သန္တိပါတံ၊ ဧညာ ပုဗ္ဗပရာန စ၊
သ ဝေ "အန္တိမသာရီရော၊ မဟာပညော မဟာပုရိသော" တိ ဝုစ္စတိ။

XXIV. (8) Māra Vatthu

Verses 351 and 352

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

351. Niṭṭhaṅgato asantāsī, vītataṇho anaṅgaṇo
Acchindi bhavasallāni, antimoyaṃ samussayo.

352. Vītataṇho anādāno, niruttipadakovidō¹
Akkharānaṃ sannipātaṃ, jaññā pubbāparāni ca
Sa ve "antimasārīro, mahāpañño mahāpuriso" ti vuccati.

351. He who has attained arahatship is free from fear, free from craving, and free from moral defilements. He has cut off the thorns of existence (such as lust). This is the last existence² (for him).

352. He who is free from craving and from attachment, who is skilled in the knowledge of the significance of terms, who knows the grouping of letters and their sequence is indeed called "one who has lived his last, a man of great wisdom, a great man".

Verses 351 and 352
XXIV (8) The Story of Māra

While residing at the Jetavana monastery, the Buddha uttered Verses (351) and (352) of this book, with reference to Māra who had come to frighten Sāmaṇera Rāhula, son of Gotama Buddha.

On one occasion, a large number of bhikkhus arrived at the Jetavana monastery. To put up the guest bhikkhus, Sāmaṇera Rāhula had to go and sleep near the door; just outside the chamber of the Buddha. Māra, wanting to annoy the Buddha through his son, took the form of an elephant and encircling the head of the sāmaṇera with his trunk made an alarming noise hoping to frighten him. But Rāhula was unmoved. The Buddha, from his chamber, knew what was happening, and said, "O wicked Māra! Even a thousand such as you would not be able to frighten my son. My son has no fear, he is free from craving, he is vigilant, he is wise".

Then the Buddha spoke in verse as follows:

351. He who has attained arahatship is free from fear, free from craving, and free from moral defilements. He has cut off the thorns of existence (such as lust). This is the last existence (for him).

1. niruttipadakovidō: skilled in niruttipaṭisambhidā i.e., skilled in the knowledge of words.

2. lit., body.

352. He who is free from craving and from attachment, who is skilled in the knowledge of the significance of terms, who knows the grouping of letters and their sequence is indeed called "one who has lived his last, a man of great wisdom, a great man".

Hearing the above words, Māra realized that the Buddha knew about his tricks and instantly disappeared.

ဥပကာဇီဝက ဝတ္ထု

၃၅၃။ သဗ္ဗဘိဘူ သဗ္ဗဝိဒ္ဓဟမသ္မိ၊ သဗ္ဗေသု ဓမ္မေသု အနုပလိတ္တော၊
သဗ္ဗုလော တက္ကက္ခယေ ဝိမုတ္တော၊ သယံ အဘိညာယ ကမုဒ္ဓိသေယျံ။

XXIV. (9) Upakāṇvaka Vatthu

Verse 353

353. Sabbābhibhū sabbavidūhamasmi, sabbesu dhammesu anūpalitto
Sabbañjaho taṇhakkhaye vimutto, sayam abhiññāya kamuddiseyyam.

353. I have overcome all, I know all, I am detached from all, I have given up all; I am liberated from moral defilements having eradicated Craving (i.e., I have attained arahatship). Having comprehended the Four Noble Truths by myself, whom should I point out as my teacher?

Verse 353

XXIV (9) The Story of Upaka

The Buddha uttered Verse (353) of this book, in answer to the question put up by Upaka, a non-Buddhist ascetic, while the Buddha was on his way to the Deer Park (Migadāya) where the Group of Five Bhikkhus (Pañca vaggīs) were staying. The Buddha was going there to expound the Dhammacakkappavattana Sutta to the Pañca vaggīs, his old associates, viz., Kondañña, Bhaddiya, Vappa, Assaji, and Mahānāma. When Upaka saw Gotama Buddha, he was very much impressed by the radiant countenance of the Buddha and so said to him, "Friend, you look so serene and pure; may I know who your teacher is?" To him, the Buddha replied that he had no teacher.

Then the Buddha spoke in verse as follows:

353. I have overcome all, I know all, I am detached from all, I have given up all; I am liberated from moral defilements having eradicated craving, (i.e., I have attained arahatship). Having comprehended the Four Noble Truths by myself, whom should I point out as my teacher?

At the end of the discourse Upaka expressed neither approval nor disapproval but just nodded a few times and went on his way.

သတ္တပဉ္စ ဝတ္ထု

၃၅၄။ သဗ္ဗဒါနံ ဓမ္မဒါနံ ဇိနာတိ၊ သဗ္ဗရသံ ဓမ္မရသော ဇိနာတိ၊
သဗ္ဗရတိ ဓမ္မရတိ ဇိနာတိ၊ တဏှာက္ခယော သဗ္ဗဒုက္ခံ ဇိနာတိ။

XXIV. (10) Sakkapañha Vatthu

Verse 354

354. Sabbadānaṃ dhammadānaṃ jināti, sabbarasaṃ dhammaraso jināti
Sabbaratiṃ dhammarati jināti, taṇhakkhayaṃ sabbadukkhaṃ jināti.

354. The gift of the Dhamma excels all gifts; the taste of the Dhamma excels all tastes; delight in the Dhamma excels all delights. The eradication of Craving (i.e., attainment of arahatship) overcomes all ills (saṃsāra dukkha)¹.

Verse 354

XXIV (10) The Story of the Questions Raised by Sakka

While residing at the Jetavana monastery, the Buddha uttered Verse (354) of this book, with reference to four questions raised by Sakka, king of the devas.

On one occasion, at a meeting of the devas in the Tāvātimsa realm, four questions were raised, but the devas failed to get correct answers. Eventually, Sakka took these devas to the Buddha at the Jetavana monastery. After explaining their difficulty, Sakka presented the following four questions:

- (a) Among gifts, which is the best?
- (b) Among tastes, which is the best?
- (c) Among delights, which is the best?
- (d) Why is the eradication of craving said to be the most excellent?

To these questions, the Buddha replied, "Oh Sakka, the Dhamma is the noblest of all gifts, the best of all tastes and the best of all delights. Eradication of Craving leads to the attainment of arahatship and is, therefore, the greatest of all conquests".

Then the Buddha spoke in verse as follows:

1. The eradication of Craving leads to cessation of khandha aggregates, which means the end of rebirths.

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354. The gift of the Dhamma excels all gifts; the taste of the Dhamma excels all tastes; delight in the Dhamma excels all delights. The eradication of Craving (i.e., attainment of arahatship) overcomes all ills (saṃsāra dukkha).

At the end of the discourse, Sakka said to the Buddha, "Venerable Sir, if the gift of the Dhamma excels all gifts why are we not invited to share the merit whenever gifts of the Dhamma are made? Venerable Sir! I pray that, from now on, we may be given a share in the merit of good deeds". Then the Buddha asked all the bhikkhus to assemble and exhorted them to share the merit of all their good deeds with all beings.

Since then, it has become a custom to invite all beings from the thirty-one realms (bhūmis) to come and share merit whenever a good deed is done.

အပ္ပတ္တကသေဋ္ဌိ ဝတ္ထု

၃၅၅။ ဟနန္တိ ဘောဂါ ဒုဗ္ဗေဓံ၊ နော စ ပါရဂဝေသိနော၊
ဘောဂတာဏှာယ ဒုဗ္ဗေဓော၊ ဟန္တိ အညေဝ အတ္တနံ။

XXIV. (11) Aputtakasetṭhi Vatthu

Verse 355

355. Hananti bhogā dummedhaṃ, no ca pāragavesino
Bhogataṇhāya dummedho, hanti aññeva attanaṃ.

355. Wealth destroys the foolish; but it cannot destroy those who seek the other shore (i.e., Nibbāna). By his craving for wealth the fool destroys himself, as he would destroy others.

Verse 355

XXIV (11) The Story of a Childless Rich Man

While residing at the Jetavana monastery, the Buddha uttered Verse (355) of this book, with reference to a childless rich man.

On one occasion, King Pasenadi of Kosala came to pay homage to the Buddha. He explained to the Buddha that he was late because earlier that day a rich man had died in Sāvatti without leaving any heirs, and so he had to confiscate all that man's property. Then, he proceeded to relate about the man, who, although very rich, was very stingy. While he lived, he did not give away anything in charity. He was reluctant to spend his money even on himself, and therefore, ate very sparingly and wore cheap, coarse clothes only. On hearing this the Buddha told the king and the audience about the man in a past existence. In that existence also he was a rich man.

One day, when a paccekabuddha came and stood for alms at his house, he told his wife to offer something to the paccekabuddha. His wife thought it was very rarely that her husband gave her permission to give anything to anybody. So, she filled up the alms-bowl with some choice food. The rich man again met the paccekabuddha on his way home and he had a look at the alms-bowl. Seeing that his wife had offered a substantial amount of good food, he thought, "Oh, this bhikkhu would only have a good sleep after a good meal. It would have been better if my servants were given such good food; at least, they would have given me better service". In other words, he regretted that he had asked his wife to offer food to the paccekabuddha. This same man had a brother who also was a rich man. His brother had an only son. Coveting his brother's wealth, he had killed his young nephew and had thus wrongfully inherited his brother's wealth on the latter's death.

Because the man had offered alms-food to the paccekabuddha he became a rich man in his present life, because he regretted having offered food to the paccekabuddha he had no wish to spend anything even on himself. Because he had killed his own nephew for the sake of his brother's wealth he had to suffer in niraya for seven existences. His bad kamma having come to an end he was born into the human world but here also he had not gained any good kamma. The king then remarked, "Venerable Sir! Even though he had lived here in the lifetime of the Buddha himself, he had not made any offering of anything to the Buddha or to his disciples. Indeed, he had missed a very good opportunity; he had been very foolish".

Then the Buddha spoke in verse as follows:

355. Wealth destroys the foolish; but it cannot destroy those who seek the other shore (i.e., Nibbāna). By his craving for wealth the fool destroys himself, as he would destroy others.

အင်္ဂုရံ ဝတ္ထု၊

၃၅၆။ တိဏဒေါသာနိ ခေတ္တာနိ၊ ရာဂဒေါသာ အယံ ပဇာ၊
တသ္မာ ဟိ ဝီတရာဂေသု၊ ဒိန္နံ ဟောတိ မဟပ္ပလံ။

၃၅၇။ တိဏဒေါသာနိ ခေတ္တာနိ၊ ဒေါသဒေါသာ အယံ ပဇာ၊
တသ္မာ ဟိ ဝီတဒေါသေသု၊ ဒိန္နံ ဟောတိ မဟပ္ပလံ။

၃၅၈။ တိဏဒေါသာနိ ခေတ္တာနိ၊ မောဟဒေါသာ အယံ ပဇာ၊
တသ္မာ ဟိ ဝီတမောဟေသု၊ ဒိန္နံ ဟောတိ မဟပ္ပလံ။

၃၅၉။ တိဏဒေါသာနိ ခေတ္တာနိ၊ ဣစ္ဆာဒေါသာ အယံ ပဇာ၊

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တသ္မာ ဟိ ဝိဂတိစ္ဆေသု၊ ဒိန္နံ ဟောတိ မဟပ္ပလံ။

XXIV. (12) Āṅkura Vatthu

Verses 356, 357, 358 and 359

356. Tiṇadosāni khettāni, rāgadosā ayaṃ pajā
Tasmā hi vītarāgesu, dinnam hoti mahapphalaṃ.

357. Tiṇadosāni khettāni, dosadosā ayaṃ pajā
Tasmā hi vītadosesu, dinnam hoti mahapphalaṃ.

358. Tiṇadosāni khettāni, mohadosā ayaṃ pajā
Tasmā hi vītamohesu, dinnam hoti mahapphalaṃ.

359. Tiṇadosāni khettāni, icchādosā ayaṃ pajā
Tasmā hi vigaticchesu, dinnam hoti mahapphalaṃ.

356. Weeds damage fields; lust spoils all beings. Therefore, giving to those free from lust yields great benefit.

357. Weeds damage fields; ill will spoils all beings. Therefore, giving to those free from ill will yields great benefit.

358. Weeds damage fields; ignorance spoils all beings. Therefore, giving to those free from ignorance yields great benefit.

359. Weeds damage fields; covetousness spoils all beings. Therefore, giving to those free from covetousness yields great benefit.

Verses 356 to 359

XXIV (12) The Story of Deva Āṅkura

While on a visit to the Tāvātimsa deva realm, the Buddha uttered Verses (356) to (359) of this book, with reference to a deva named Āṅkura.

The Buddha visited the Tāvātimsa deva realm to expound the Abhidhamma to Deva Santusita, who had been his mother. During that time, there was a deva named Indaka in Tāvātimsa. Indaka, in his last existence as a man, had offered a little alms-food to Thera Anuruddha. As this good deed was made to a there within the period of the Buddha's Teaching he was amply rewarded for it. Thus, on his death he was reborn in the Tāvātimsa realm and was lavishly bestowed with the luxuries of the deva world. At that time, there was also another deva by the name of Āṅkura in Tāvātimsa who had given much in charity; in fact, many times more than what Indaka had given. But his charity

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was made outside the period of the Teaching of any of the Buddhas. So, in spite of his lavish and grand charities, he was enjoying the benefits of the life of a deva on a much smaller scale than Indaka, who had offered very little. As the Buddha was then at Tāvātimsa, Aṅkura asked him the reason for the discrepancy in gaining the benefits. To him the Buddha answered, "O deva! When giving charities and donations you should choose whom you give, for acts of charities are just like seeds. Seeds put into fertile soil will grow into strong, vigorous plants or trees and will bear much fruit; but you had sown your seed in poor soil, so you reap poorly".

Then the Buddha spoke in verse as follows:

356. Weeds damage fields; lust spoils all beings. Therefore, giving to those free from lust yields great benefit.
357. Weeds damage fields; ill will spoils all beings. Therefore, giving to those free from ill will yields great benefit.
358. Weeds damage fields; ignorance spoils all beings. Therefore, giving to those free from ignorance yields great benefit.
359. Weeds damage fields; covetousness spoils all beings. Therefore, giving to those free from covetousness yields great benefit.

တဏှာဝဂ္ဂေါ စတုဝိသတိမော နိဗ္ဗိတော။

Taṇhāvaggo catuvīsatiṃ nitthito.

End of Chapter Twenty-Four: Craving.

Chapter XXV

၂၅။ ဘိက္ခုဝဂ္ဂ

25. Bhikkhuvagga

The Bhikkhu (Bhikkhuvagga)

ပဉ္စဘိက္ခု ဝတ္ထု

၃၆၀။ စက္ခုနာ သံဝရော သာဓု၊ သာဓု သောတေန သံဝရော၊
ယာနေန သံဝရော သာဓု၊ သာဓု ဇိဝှိယ သံဝရော။

၃၆၁။ ကာယေန သံဝရော သာဓု၊ သာဓု ဝါစာယ သံဝရော၊
မနသာ သံဝရော သာဓု၊ သာဓု သဗ္ဗတ္ထ သံဝရော၊
သဗ္ဗတ္ထ သံဝတော ဘိက္ခု၊ သဗ္ဗဒုက္ခာ ပမုစ္စတိ။

XXV. (1) Pañcabhikkhu Vatthu

Verses 360 and 361

360. Cakkhunā saṁvaro sādhu, sādhu sotenā saṁvaro
Ghānena saṁvaro sādhu, sādhu jivhāya saṁvaro.

361. Kāyena saṁvaro sādhu, sādhu vācāya saṁvaro
Manasā saṁvaro sādhu, sādhu sabbattha saṁvaro
Sabbattha saṁvuto bhikkhu, sabbadukkhā pamuccati.

360. Restraint in the eye is good, good is restraint in the ear; restraint in the nose is good, good is restraint in the tongue.

361. Restraint in body is good, good is restraint in speech; restraint in mind is good, good is restraint in all the senses. A bhikkhu restrained in all the senses is freed from all ills (saṁsāra dukkha).

Verses 360 and 361

XXV (1) The Story of Five Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verses (360) and (361) of this book, with reference to five bhikkhus.

Once there were five bhikkhus in Sāvatti. Each of them practised restraint of just one out of the five senses and each of them claimed that what he was practising was the most difficult. There were some heated arguments over this and they could not come to an agreement. Finally, they went to the Buddha to ask for his decision. The Buddha said to them, "Each of the senses is just as difficult to control as the other; but all bhikkhus

must control all the five senses and not just one. Only those who control all the senses would escape from the round of rebirths”.

Then the Buddha spoke in verse as follows:

360. Restraint in the eye is good, good is restraint in the ear; restraint in the nose is good, good is restraint in the tongue.

361. Restraint in body is good, good is restraint in speech; restraint in mind is good, good is restraint in all the senses. A bhikkhu restrained in all the senses is freed from all ills (saṃsāra dukkha).

ဟံသယာတကဘိက္ခု ဝတ္ထု၊
၃၆၂။ ဟတ္ထသံယတော ပါဒသံယတော၊ ဝါစသံယတော သံယတုတ္ထမော၊
အဇ္ဈတ္တရတော သမာဟိတော၊ ဧကော သန္တုသိတော တမာဟု ဘိက္ခုံ။

XXV. (2) Haṃsaghātakabhikkhu Vatthu

Verse 362

362. Hatthasaṃyato pādasam̐yato, vācāsam̐yato sam̐yatuttamo
Ajjhatarato samāhito, eko santusito tamāhu bhikkhum̐.

362. He who controls his hand, controls his foot, controls his speech, and has complete control of himself; who finds delight in Insight Development Practice and is calm; who stays alone and is contented;—him they call a bhikkhu.

Verse 362

XXV (2) The Story of a Bhikkhu Who Killed a Swan (Haṃsa)

While residing at the Jetavana monastery, the Buddha uttered Verse (362) of this book, with reference to a bhikkhu who killed a swan.

Once, there was a bhikkhu who was very skilful in throwing stones; he could even hit fast-moving objects without fail. One day, while sitting with another bhikkhu after having their bath in the Aciravatī River, he saw two swans flying at some distance. He told his friend that he would get one of the swans by throwing a stone at it. At that instant, the swan, hearing voices, turned its neck and the bhikkhu threw a pebble at the bird. The pebble went through one eye and came out of the other eye of the bird. The bird cried out in pain and agony and dropped dead at the feet of the young bhikkhu.

Other bhikkhus seeing the incident took the young bhikkhu to the Buddha. The Buddha reprimanded him and said, “My son, why have you killed this bird? Why especially

you, a member of my Order, who should be practising loving-kindness to all beings and who should be striving ardently for liberation from the round of rebirths? Even during the period outside the Teaching, the wise practised morality and observed the precepts. A bhikkhu must have control over his hands, his feet and his tongue”.

Then the Buddha spoke in verse as follows:

362. He who controls his hand, controls his foot, controls his speech, and has complete control of himself; who finds delight in Insight Development Practice and is calm; who stays alone and is contented;—him they call a bhikkhu.

ကောကာလိက ဝတ္ထု

၃၆၃။ ယော မုခသံယတော ဘိက္ခု၊ မန္တဘာဏီ အနန္ဒတော၊
အတ္ထံ ဓမ္မဉ္စ ဒီပေတိ၊ မဓုရံ တဿ ဘာသိတံ။

XXV. (3) Kokālika Vatthu

Verse 363

363. Yo mukhasamyato bhikkhu, mantabhāṇī anuddhato
Atthaṃ dhammañca dīpeti, madhuraṃ tassa bhāsitaṃ.

363. The bhikkhu who controls his mouth (speech), who speaks wisely with his mind composed, who explains the meaning and the text of the Dhamma; — sweet are the words of that bhikkhu.

Verse 363

XXV (3) The Story of Bhikkhu Kokālika

While residing at the Jetavana monastery, the Buddha uttered Verse (363) of this book, with reference to Bhikkhu Kokālika.

Bhikkhu Kokālika had abused the two Chief Disciples, the Venerable Sāriputta and the Venerable Mahā Moggallāna. For this evil deed Kokālika was swallowed up by the earth and had to suffer in Paduma Niraya. Learning about his fate, the bhikkhus remarked that Kokālika had to suffer grievously because he did not control his tongue. To those bhikkhus, the Buddha said, “Bhikkhus! A bhikkhu must have control over his tongue; his conduct must be good; his mind must be calm, subdued and not flitting about as it pleases”.

Then the Buddha spoke in verse as follows:

363. The bhikkhu who controls his mouth (speech), who speaks wisely with his mind composed, who explains the meaning and the text of the Dhamma; — sweet are the words of that bhikkhu.

ဓမ္မရာမတ္ထေရ ဝတ္ထု
၃၆၄။ ဓမ္မရာမော ဓမ္မရတော၊ ဓမ္မံ အနဝိစိန္တယံ၊
ဓမ္မံ အနုဿရံ ဘိက္ခု၊ သဒ္ဓမ္မာ န ပရိဟာယတိ။

XXV. (4) Dhammārāmatthera Vatthu

Verse 364

364. Dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ
Dhammaṃ anussaraṃ bhikkhu, saddhammā¹ na parihāyati.

364. The bhikkhu, who abides in the Dhamma, who delights in the Dhamma, who meditates on the Dhamma, and is ever mindful of the Dhamma, does not fall away from the Dhamma of the virtuous.

Verse 364

XXV (4) The Story of Thera Dhammārāma

While residing at the Jetavana monastery, the Buddha uttered Verse (364) of this book, with reference to Thera Dhammārāma.

When it was made known to the disciples that the Buddha would realize parinibbāna in four months' time, most of the puthujjana bhikkhus (i.e., those who had not attained any of the Maggas) fell extremely depressed and were at a loss and did not know what to do. They just stayed close to the Buddha, hardly ever leaving his presence. However, there was a bhikkhu by the name of Dhammārāma who kept to himself and did not go near the Buddha. His intention was to strive most ardently to attain arahatship before the passing away of the Buddha. So he strove hard in Insight Meditation Practice. Other bhikkhus, not understanding his attitude and his noble ambition, misunderstood his behaviour.

Those bhikkhus took Dhammārāma to the Buddha and said to the Enlightened One, "Venerable Sir! This bhikkhu does not seem to have any affection or regard or reverence for you; he has been staying by himself while all the time other bhikkhus are staying close to Your Venerable presence". When other bhikkhus had said everything they wanted to

1. saddhammā: the Dhammā of the virtuous; i.e., the thirty-seven Factors of Enlightenment (Bodhipakkhiya Dhamma) and the nine Transcendentals (Lokuttara Dhamma).

say, Dhammārāma respectfully explained to the Buddha why he had not come to see the Buddha and also reported that he had been striving his utmost in Insight Meditation Practice.

The Buddha was satisfied and was very pleased with the explanation and conduct of Dhammārāma and he said, "My son Dhammārāma, you have done very well. A bhikkhu who loves and respects me should act like you. Those who made offerings of flowers, scents and incense to me are not really paying me homage. Only those who practise the Dhamma are the ones who truly pay homage to me".

Then the Buddha spoke in verse as follows:

364. The bhikkhu who abides in the Dhamma, who delights in the Dhamma, who meditates on the Dhamma, and is ever mindful of the Dhamma, does not fall away from the Dhamma of the virtuous.

At the end of the discourse Thera Dhammārāma attained arahatship.

ဝိပက္ခသေဝက ဘိက္ခု ဝတ္ထု

၃၆၅။ သလာဘံ နာတိမညေယျ။ နာ'ညေသံ ပိဟယံ စရေ၊
အညေသံ ပိဟယံ ဘိက္ခု။ သမာဓိံ နာဓိဂစ္ဆတိ။

၃၆၆။ အပ္ပလာဘောပိ စေ ဘိက္ခု။ သလာဘံ နာတိမညတိ၊
တံ ဝေ ဒေဝါ ပသံသန္တိ။ သုဒ္ဓါဇိဝိ အတန္တိတံ။

XXV. (5) Vipakkhasevaka Bhikkhu Vatthu

Verses 365 and 366

365. Salābhaṃ nātimaññeyya, nāññesaṃ pihayaṃ care
Aññesaṃ pihayaṃ bhikkhu, samādhim nādhigacchati.

366. Appalābhopi ce bhikkhu, salābhaṃ nātimaññati
Taṃ ve devā pasaṃsanti, suddhājīviṃ atanditaṃ.

365. One should not despise what one has received (by proper means), nor should one envy others their gains. The bhikkhu who envies others cannot attain concentration (samādhi).

366. Though he receives only a little, if a bhikkhu does not despise what he has received (by proper means), the devas will surely praise him who leads a pure life and is not slothful.

Verses 365 and 366

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XXV (5) The Story of a Bhikkhu Who Associated With a Follower of Devadatta

While residing at the Jetavana monastery, the Buddha uttered Verses (365) and (366) of this book, with reference to a bhikkhu who was on friendly terms with a follower of Devadatta.

Once, a bhikkhu disciple of the Buddha, being very friendly with a follower of Devadatta, paid a visit to the monastery of Devadatta and stayed there for a few days. Other bhikkhus reported to the Buddha that he had been mixing with the followers of Devadatta and that he had even gone to the monastery of Devadatta, spent there a few days, eating, sleeping and apparently enjoying the choice food and the comforts of that monastery. The Buddha sent for that bhikkhu and asked him whether what he had heard about his behaviour was true. The bhikkhu admitted that he had gone to the monastery of Devadatta for a few days, but he told the Buddha that he had not embraced the teaching of Devadatta.

The Buddha then reprimanded him and pointed out that his behaviour made him appear like a follower of Devadatta. To him the Buddha said, "My son, even though you have not embraced the doctrine of Devadatta, you are going about as if you were one of his followers. A bhikkhu should be contented with what he gets and should not covet other people's gains. A bhikkhu who is filled with envy at the good fortune of others will not attain concentration (samādhi), or Insight, or the Path that leads to Nibbāna (Magga). Only the bhikkhu who is contented with whatever he gets will be able to attain concentration, Insight and the Path".

Then the Buddha spoke in verse as follows:

365. One should not despise what one has received (by proper means), nor should one envy others their gains. The bhikkhu who envies others cannot attain Concentration (Samādhi).

366. Though he receives only a little, if a bhikkhu does not despise what he has received (by proper means), the devas will surely praise him who leads a pure life and is not slothful.

ပဉ္စဂ္ဂဒါယက ဗြဟ္မဇ္ဇာန ဝတ္ထု

၃၆၅။ သဗ္ဗသော နာမရူပသ္မိံ၊ ယဿ နတ္ထိ မမာယိတံ၊

အသတာ စ န သောစတိ၊ သ ဝေ "ဘိက္ခူ" တိ ဝုစ္စတိ။

XXV. (6) Pañcaggadāyaka Brāhmaṇa Vatthu

Verse 367

367. Sabbaso nāmarūpasmim, yassa natthi mamāyitaṃ
Asatā ca na socati, sa ve "bhikkhū" ti vuccati.

367. He who does not take the mind-and-body aggregate (nāma-rūpa) as "I and mine", and who does not grieve over the dissolution (to mind-and-body) is, indeed, called a bhikkhu.

Verse 367

XXV (6) The Story of the Giver of the First-Fruits of His Labour

While residing at the Jetavana monastery, the Buddha uttered Verse (367) of this book, with reference to a brahmin who was in the habit of making five offerings of first-fruits in charity. The first-fruits here refer to the first-fruits of the field. The first-fruits of the field are given in charity at the time of harvesting, at the time of threshing, at the time of storing, at the time of cooking and at the time of filling the plate.

One day, the Buddha saw the brahmin and his wife in his vision and knew that time was ripe for the couple to attain Anāgāmi Fruition. Accordingly, the Buddha set out for their house and stood at the door for alms-food. The brahmin who was then having his meal, facing the interior part of the house, did not see the Buddha. His wife who was near him saw the Buddha, but she was afraid that if her husband saw the Buddha standing at the door for alms-food, he would offer all his rice in the plate and, in that case, she would have to cook again. With this thought in her mind, she stood behind her husband so that he would not see the Buddha; then she quietly stepped backwards and slowly came to where the Buddha was standing, and whispered to him, "Venerable Sir! We do not have any alms-food for you today". But the Buddha had decided not to leave the house; he just shook his head. Seeing this gesture, the brahmin's wife could not control herself and she burst out laughing.

At that instant, the brahmin turned round and saw the Buddha. At once he knew what his wife had done; and he cried out, "O you, my wretched wife! You have ruined me". Then, taking up his plate of rice, he approached the Buddha and apologetically requested, "Venerable Sir! Please accept this rice which I have partly consumed". To him the Buddha replied, "O brahmin! Any rice is suitable for me, whether it is not yet consumed, or is partly consumed, or even if it is the last remaining spoonful". The brahmin was very much surprised by the Buddha's reply; at the same time, it made him happy because his offer of rice was accepted by the Buddha. The brahmin next asked the Buddha by what standard a bhikkhu was judged and how a bhikkhu was defined. The

Buddha knew that both the brahmin and his wife had already learned something about mind and body (nāma-rūpa); so he answered, "O brahmin! One who is not attached to mind and body is called a bhikkhu".

Then the Buddha spoke in verse as follows:

367. He who does not take the mind-and-body aggregate (nāma-rūpa) as "I and mine", and who does not grieve over the dissolution (to mind-and-body) is, indeed, called a bhikkhu.

At the end of the discourse both the brahmin and his wife attained Anāgāmi Fruition.

သမ္မဟုလဘိက္ခု ဝတ္ထု

၃၆၈။ မေတ္တာဝိဟာရီ ယော ဘိက္ခု၊ ပသန္နော ဗုဒ္ဓသာသနော၊
အဓိဂစ္ဆေ ပဒံ သန္တံ၊ သင်္ခါရပသမံ သုခံ။

၃၆၉။ သိစ္စ ဘိက္ခု၊ ဣမံ နာဝံ၊ သိတ္တာ တေ လဟမေဿတိ၊
ဆေတွာ ရာဂဉ္စ ဒေါသဉ္စ၊ တတော နိဗ္ဗာနမေဟိသိ။

၃၇၀။ ပဉ္စ ဆိန္နေ ပဉ္စ ဇဟေ၊ ပဉ္စ စုတ္တရိ ဘာဝယေ၊
ပဉ္စသင်္ခါတိဂေါ ဘိက္ခု၊ "ဩယတိဇ္ဈော" တိ ဝုစ္စတိ။

၃၇၁။ ဈာယ ဘိက္ခု၊ မာ ပမာဒေါ၊ မာ တေ ကာမဂုဏေ ရမေဿု စိတ္တံ၊
မာ လောဟဂုဋ် ဂိလီ ပမတ္တော၊ မာ ကန္တိ "ဒုက္ခမိဒ" န္တိ ခုယုမာနော။

၃၇၂။ နတ္ထိ ဈာနံ အပညဿ၊ ပညာ နတ္ထိ အဈာယတော၊
ယမိ ဈာနဉ္စ ပညာ စ၊ သ ဝေ နိဗ္ဗာနသန္တိကေ။

၃၇၃။ သုညာဂါရံ ပဝိဋ္ဌဿ၊ သန္တစိတ္တဿ ဘိက္ခုနော၊
အမာနသီ ရတိ ဟောတိ၊ သမ္မာ ဓမ္မံ ဝိပဿတော။

၃၇၄။ ယတော ယတော သမ္မသတိ၊ ခန္ဓာနံ ဥဒယဗ္ဗယံ၊
လဘတိ ပီတိပါမောဇ္ဇံ၊ အမတံ တံ ဝိဇာနတံ။

၃၇၅။ တတြာယမာဒိ ဘဝတိ၊ ဣမ ပညဿ ဘိက္ခုနော၊
ဣန္ဒြိယဂုတ္တိ သန္တဋ္ဌိ၊ ပါတိမောက္ခေ စ သံဝရော။

၃၇၆။ မိတ္တေ ဘဇဿု ကလျာဏေ၊ သုဒ္ဓါဇီဝေ အတန္တိတေ၊
ပဋိသန္တာရဝုတျဿ၊ အာစာရကုသလော သိယာ၊
တတော ပါမောဇ္ဇဗဟုလော၊ ဒုက္ခဿန္တံ ကရိဿတိ။

XXV. (7) Sambahulabhikkhu Vatthu

Verses 368 to 376

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

368. Mettāvihārī yo bhikkhu, pasanno buddhasāsane
Adhigacche padam̐ santam̐, saṅkhārūpasamam̐ sukham̐.
369. Siṅca bhikkhu imam̐ nāvam̐, sittā te lahumessati
Chetvā rāgañca dosañca, tato nibbānamehisi.
370. Pañca¹ chinde pañca² jahe, pañca³ cuttari bhāvaye
Pañca saṅgātigo⁴ bhikkhu, “oghatiṇṇo” ti vuccati.
371. Jhāya bhikkhu mā pamādo, mā te kāmaguṇe ramessu cittam̐
Mā lohaguḷam̐ gilī pamatto, mā kandi “dukkhamida” nti dayhamāno.
372. Natthi jhānam̐ apaññassa, paññā natthi ajhāyato
Yamhi jhānañca paññā ca, sa ve nibbānasantike.
373. Suññāgāram̐ pavittṭhassa, santacittassa bhikkhuno
Amānusī rati hoti, sammā dhammam̐ vipassato.
374. Yato yato sammāsati, khandhānam̐ udayabbayam̐
Labhatī pītipāmojjam̐, amataṁ tam̐ vijānataṁ.
375. Tatrāyamādi bhavati, idha paññassa bhikkhuno
Indriyagutti santuṭṭhi, pātimokkhe ca saṁvaro.
376. Mitte bhajassu kalyāṇe, suddhājīve atandite
Paṭisanthāravutyassa, ācārakusalo siyā
Tato pāmojjabahulo⁵, dukkhassantaṁ karissati.

368. The bhikkhu, who lives exercising loving-kindness and is devoted to the Teaching of the Buddha, will realize Nibbāna— the Tranquil, the Unconditioned, the Blissful.

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1. The lower five fetters (Orambhāgiya saṁyojanā) are: ego belief (sakkāyaditṭhi); doubt (vicikkicchā); wrong views of morality and practices (sīlabbataparāmāsa); sensual desire (kāmarāga) and ill will (byāpāda). These can be got rid of by the first, second and third Maggas.
 2. The upper five fetters (Uddhambhāgiya saṁyojanā) are: craving for fine material existences (rūpa rāga); craving for non-material existences (arūpa rāga); pride (māna); restlessness (uddhacca) and ignorance (avijjā). These five can be got rid of by arahatship.
 3. The five controlling faculties (Pañcindriyā) are: faith (saddhā); diligence (viriya); mindfulness (sati); concentration (samādhi) and wisdom (paññā).
 4. The five saṅgas are: passion, ill will, ignorance, pride and wrong views.
 5. pāmojjabahulo: lit., much joy; according to the Commentary, in this context, frequently feeling joy.

ကွန်ပျူတာစာစီ အရှင်နန္ဒိယာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

369. O Bhikkhu, bale out the water (of wrong thoughts) from this boat (your body); when empty it will sail swiftly; having cut off passion and ill will you will realize Nibbāna.
370. Cut off the five (the lower five fetters); give up the five (the upper five fetters); and develop the five (controlling faculties). The bhikkhu who has freed himself of the five bonds (passion, ill will, ignorance, pride and wrong view) is called "One who has crossed the flood (of saṃsāra)".
371. O Bhikkhu, meditate, and do not be unmindful; do not let your mind rejoice in sensual pleasures. Do not be unmindful and swallow the (hot) lump of iron; as you burn (in niraya), do not cry, "This, indeed, is suffering".
372. There can be no concentration in one who lacks wisdom; there can be no wisdom in one who lacks concentration. He who has concentration as well as wisdom is, indeed, close to Nibbāna.
373. The bhikkhu who goes into seclusion (to meditate), whose mind is tranquil, who clearly perceives the Dhamma, experiences the joy which transcends that of (ordinary) men.
374. Every time he clearly comprehends the arising and the perishing of the khandhas, he finds joy and rapture. That, to the wise, is the way to Nibbāna (the Deathless).
375. For a wise bhikkhu in this Teaching, this is the beginning (of the practice leading to Nibbāna): control of the senses, contentment, and restraint according to the Fundamental Precepts.
376. Associate with good friends, who are energetic and whose livelihood is pure; let him be amiable and be correct in his conduct. Then, (frequently) feeling much joy he will make an end of dukkha (of the round of rebirths).

Verses 368 to 376

XXV (7) The Story of a Great Many Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verses (368) to (376) of this book, with reference to nine hundred bhikkhus.

Once there was a very rich lady in the town of Kulaghara, about one hundred and twenty yojanas from Sāvatti. She had a son who had become a bhikkhu; his name was Soṇa. On one occasion, Bhikkhu Soṇa passed through his home town. On his return from the Jetavana monastery his mother met him and organized a grand charity in his honour.

Having heard that Bhikkhu Soṇa could expound the Dhamma very well she also requested him to expound the Dhamma to her and other people of the home town. Bhikkhu Soṇa complied with her request. So a pavilion was built and a meeting was organized for Bhikkhu Soṇa to give a discourse. There was a large gathering at the pavilion; the mother of the bhikkhu also went to listen to the Dhamma expounded by her son. She took all the members of her household with her leaving only a maid to look after the house.

While the lady was away, some thieves broke into the house. Their leader, however, went to the pavilion where the mistress of the house was, sat down near her and kept an eye on her. His intention was to get rid of her should she return home early on learning about the theft at her house. The maid seeing the thieves breaking into the house went to report the matter to her mistress, but the lady only said, "Let the thieves take all my money, I don't care; but do not come and disturb me while I am listening to the Dhamma. You'd better go back". So the maid went home.

There the girl saw the thieves breaking into the room where her mistress kept all her silverware. Again she went to the pavilion where her mistress was and reported to her that thieves were taking away her silverware, but she was given the same answer as before. So she had to go back to the house. There she saw the thieves breaking into the room where her mistress kept her gold and she reported the matter to her mistress. This time, her mistress shouted at her, "O dear! Let the thieves take whatever they wish to take; why do you have to come and worry me again when I am listening to a discourse on the Dhamma? Why did you not go back when I told you to? Don't you dare come near me again and say things about the theft or the thieves".

The leader of the gang of thieves who was close at hand heard everything the lady had said and he was extremely surprised. Her words also kept him thinking, "If we take away the property of this wise and noble person, we will surely be punished; we might even be struck by lightning and our heads broken into many pieces". The leader got alarmed over this possibility and he hurried back to the house of the lady and made his followers return all the things they had taken. He then took all his followers to where the mistress of the house was; she was still at the pavilion, listening attentively to the Dhamma.

Thera Soṇa finished his exposition on the Dhamma with the crack of dawn and came down from the dais from where he had expounded the Dhamma. The leader of the thieves approached the rich, noble lady, paid respect to her and revealed his identity to her. He also related to her how they had plundered her house and also that they had

returned all her property on hearing her words to her maid, who reported the theft to her during the night. Then, the leader and all the thieves asked the lady to forgive them for having wronged her. Then, they asked Thera Soṇa to admit them to the Order of bhikkhus. After the admission, each one of the nine hundred bhikkhus took a subject of meditation from Thera Soṇa and went to the nearby forest to practise meditation in seclusion.

From a distance of one hundred and twenty yojanas, the Buddha saw those bhikkhus and sent forth his radiance to them so that he seemed to be sitting in their midst.

Then noticing their individual dispositions, the Buddha spoke in verse as follows:

368. The bhikkhu, who lives exercising loving-kindness and is devoted to the Teaching of the Buddha, will realize Nibbāna—the Tranquil, the Unconditioned, the Blissful.

369. O Bhikkhu, bale out the water (of wrong thoughts) from this boat (your body); when empty it will sail swiftly; having cut off passion and ill will you will realize Nibbāna.

370. Cut off the five (the lower five fetters); give up the five (the upper five fetters); and develop the five (controlling faculties). The bhikkhu who has freed himself of the five bonds (passion, ill will, ignorance, pride and wrong view) is called “One who has crossed the flood (of saṃsāra)”.

371. O Bhikkhu, meditate, and do not be unmindful; do not let your mind rejoice in sensual pleasures. Do not be unmindful and swallow the (hot) lump of iron; as you burn (in niraya), do not cry, “This, indeed, is suffering”.

372. There can be no concentration in one who lacks wisdom; there can be no wisdom in one who lacks concentration. He who has concentration as well as wisdom is, indeed, close to Nibbāna.

373. The bhikkhu who goes into seclusion (to meditate), whose mind is tranquil, who clearly perceives the Dhamma, experiences the joy which transcends that of (ordinary) men.

374. Every time he clearly comprehends the arising and the perishing of the khandhas, he finds joy and rapture. That, to the wise, is the way to Nibbāna (the Deathless).

375. For a wise bhikkhu in this Teaching, this is the beginning (of the practice leading to Nibbāna): control of the senses, contentment, and restraint according to the Fundamental Precepts.

376. Associate with good friends, who are energetic and whose livelihood is pure; let him be amiable and be correct in his conduct. Then, (frequently) feeling much joy he will make an end of dukkha (of the round of rebirths).

At the end of each verse, one hundred out of the nine hundred bhikkhus attained arahatship.

ပဉ္စသတဘိက္ခု ဝတ္ထု

၃၇၇။ ဝသိကာ ဝိယ ပုပ္ဖိနိ၊ မဒ္ဒဝိနိ ပမုဉ္ဇတိ၊
ဧဝံ ရာဂဉ္စ ဒေါသဉ္စ၊ ဝိပ္ပမုဉ္ဇေထ ဘိက္ခုဝေါ။

XXV. (8) Pañcasatabhikkhu Vatthu

Verse 377

377. Vassikā viya pupphāni, maddavāni pamuñcati
Evaṃ rāgañca dosañca, vippamuñcetha bhikkhavo.

377. O Bhikkhus! As the jasmine (vassikā) plant sheds its withered flowers, so also, should you shed passion and ill will.

Verse 377

XXV (8) The Story of Five Hundred Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (377) of this book, with reference to five hundred bhikkhus.

Five hundred bhikkhus from Sāvatti, after taking a subject of meditation from the Buddha, set out for the forest to practise meditation. There, they noticed that the jasmine flowers which bloomed in the early morning dropped off from the plants onto the ground in the evening. Then the bhikkhus resolved that they would strive hard to free themselves from all moral defilements even before the flowers were shed from the plants. The Buddha, through his supernormal power, saw them from his Perfumed Chamber. He therefore sent forth his radiance to them and made them feel his presence. To them the Buddha said, "Bhikkhus! As the withered flower is shed from the plant, so also, should a bhikkhu strive to free himself from the round of rebirths".

Then the Buddha spoke in verse as follows:

377. O Bhikkhus! As the jasmine (vassikā) plant sheds its withered flowers, so also, should you shed passion and ill will.

At the end of the discourse the five hundred bhikkhus attained arahatship.

သန္တကာယတ္ထေရ ဝတ္ထု

၃၇၈။ သန္တကာယော သန္တဝါစော၊ သန္တဝါ သုသမာဟိတော၊
ဝန္တလောကာမိသော ဘိက္ခု၊ “ဥပသန္တော” တိ ဝုစ္စတိ။

XXV. (9) Santakāyatthera Vatthu

Verse 378

378. Santakāyo santavāco, santavā susamāhito
Vantalokāmiso bhikkhu, “upasanto” ti vuccati.

378. The bhikkhu who is calm in body, calm in speech, calm in mind, who is well-composed and has given up (lit., vomited) worldly pleasures, is called a “Tranquil One”.

Verse 378

XXV (9) The Story of Thera Santakāya

While residing at the Jetavana monastery, the Buddha uttered Verse (378) of this book, with reference to Thera Santakāya.

There was once a there named Santakāya, who had been a lion in his past existence. It is said that lions usually go out in search of food one day and then rest in a cave for the next seven days without moving. Thera Santakāya, having been a lion in his last existence, behaved very much like a lion. He moved about very little; his movements were slow and steady; and he was usually calm and composed. Other bhikkhus took his behaviour to be very queer and they reported about him to the Buddha. After hearing the account given by the bhikkhus, the Buddha said to all to them, “Bhikkhus! A bhikkhu should be calm and composed; he should behave like Santakāya.

Then the Buddha spoke in verse as follows:

378. The bhikkhu who is calm in body, calm in speech, and calm in mind, who is well-composed and has given up (lit., vomited) worldly pleasures, is called a “Tranquil One”.

At the end of the discourse Thera Santakāya attained arahatship.

နဂီလကုလတ္ထေရ ဝတ္ထု

၃၇၉။ အတ္တနာ စောဒယတ္တာနံ၊ ပဋိမံသေထ အတ္တနာ၊
သော အတ္တဂုတ္တော သတိမာ၊ သုခံ ဘိက္ခု၊ ဝိဟာဟိသိ။

၃၈၀။ အတ္တာ ဟိ အတ္တနော နာထော၊ (ကော ဟိ နာထော ပရော သိယာ) အတ္တာ ဟိ အတ္တနော ဂတိ၊

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တသ္မာ သံယမမတ္တာနံ၊ အသံ ဘဒြိဝ ဝါဂီဇော။

XXV. (10) Naṅgalakulatthera Vatthu

Verses 379 and 380

379. Attanā codayattānaṃ, paṭimaṃsetha attanā
So attagutto satimā, sukhaṃ bhikkhu vihāhisi.

380. Attā hi attano nātho, (ko hi nātho paro siyā)¹ Attā hi attano gati
Tasmā saṃyamamattānaṃ, assaṃ bhadraṃva vāṇijo.

379. O Bhikkhu, by yourself exhort yourself, and examine yourself; thus guarding yourself and being mindful, you will live in peace.

380. One indeed is one's own refuge, (how could anyone else be one's refuge?)⁴⁹ One indeed is one's own haven; therefore, look after yourself as a horse dealer looks after a thoroughbred.

Verses 379 and 380

XXV (10) The Story of Thera Naṅgalakula

While residing at the Jetavana monastery, the Buddha uttered Verses (379) and (380) of this book, with reference to Thera Naṅgala.

Naṅgala was a poor field labourer in the service of a farmer. One day, a bhikkhu, seeing him ploughing a field in his old clothes, asked him if he would like to become a bhikkhu. When he replied in the affirmative, the bhikkhu took him along to the monastery and made him a bhikkhu. After the admission to the Order, as instructed by his teacher, he left his plough and his old clothes in a tree not far away from the monastery. Because the poor man had left his plough to join the Order, he was known as Thera Naṅgala (naṅgala=plough). Due to better living conditions at the monastery Thera Naṅgala became healthier and soon put on weight. However, after some time, he grew tired of the life of a bhikkhu and often felt like returning to home-life. Whenever this feeling arose in him, he would go to the tree near the monastery, the tree where he had left his plough and his old clothes. There he would reproach himself saying, "O you shameless man! Do you still want to put on these old rags and return to the hard, lowly life of a hired labourer?" After this, his dissatisfaction with the life of a bhikkhu would disappear and he would go back to the monastery. Thus, he went to the tree at an interval of every three or four days, to remind himself of the wretchedness of his old life.

1. Not found in some foreign versions.

When other bhikkhus asked him about his frequent visits to the tree, he replied, "I have to go to my teacher". In course of time, he attained arahatship and he stopped going to the tree. Other bhikkhus, noticing this, asked him teasingly, "Why don't you go to your teacher now?" To those bhikkhus, he replied, "I used to go to my teacher because I had need of him; but now, I have no need to go to him". The bhikkhus understood what he meant by his answer and they went to the Buddha and reported, "Venerable Sir! Thera Naṅgala claims to have attained arahatship. It cannot be true; he must be boasting, he must be telling lies". To them the Buddha said, "Bhikkhus! Do not say so; for Naṅgala is not telling lies. My son Naṅgala, by reproaching himself and correcting himself, has indeed attained arahatship".

Then the Buddha spoke in verse as follows:

379. O Bhikkhu, by yourself exhort yourself, and examine yourself; thus guarding yourself and being mindful, you will live in peace.

380. One indeed is one's own refuge, (how could anyone else be one's refuge?) One indeed is one's own haven; therefore, look after yourself as a horse dealer looks after a thoroughbred.

ဝတ္ထုလိတ္ထေရ ဝတ္ထု

၃၈၁။ ပါမောဇ္ဈဗဟုလော ဘိက္ခု။ ပသန္ဓော ဗုဒ္ဓသာသနေး၊
အဓိဂစ္ဆေ ပဒံ သန္တံ၊ သင်္ခါရူပသမံ သုခံ။

XXV. (11) Vakkaliṭṭhara Vatthu

Verse 381

381. Pāmojjabahulo bhikkhu, pasanno buddhasāsane
Adhigacche padam̐ santam̐, saṅkhārūpasamam̐ sukham̐.

381. The bhikkhu who frequently feels joy and is devoted to the Teaching of the Buddha will realize Nibbāna — the Tranquil, the Unconditioned, the Blissful.

Verse 381

XXV (11) The Story of Therā Vakkali

While residing at the Veluvana monastery, the Buddha uttered Verse (381) of this book, with reference to Thera Vakkali.

Vakkali was a brahmin who lived in Sāvatti. One day when he saw the Buddha going on an alms-round in the city, he was very much impressed by the noble appearance of the Buddha. At the same time, he felt much affection and great reverence for the

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

Buddha and asked permission to join the Order just to be near him. As a bhikkhu, Vakkali always kept close to the Buddha; he did not care much about other duties of a bhikkhu and did not at all practise concentration meditation. So, the Buddha said to him, "Vakkali, it will be of no use to you by always keeping close to me, looking at my face. You should practise concentration meditation; for, indeed, only the one who sees the Dhamma sees me. One who does not see the Dhamma does not see me. So, you must leave my presence". When he heard those words Vakkali felt very depressed. He left the Buddha as ordered, and climbed the Gijjhakūṭa hill with the intention of committing suicide by jumping down from the peak.

The Buddha, knowing full well the extent of Vakkali's grief and despondency, reflected that because of his great sorrow and despondency Vakkali might miss the chance of attaining the Maggas. Accordingly, he sent forth his radiance to Vakkali, made him feel his presence and appeared as if in person to Vakkali. With the Buddha near him, Vakkali soon forgot all his sorrow; he became cheerful and very much heartened.

Then the Buddha spoke in verse as follows:

381. The bhikkhu who frequently feels joy and is devoted to the Teaching of the Buddha will realize Nibbāna — the Tranquil, the Unconditioned, the Blissful.

At the end of the discourse Vakkali attained arahatship.

သုမနသာမဏေရ ဝတ္ထု

၃၈၂။ ယော ဟဝေ ဒဟရော ဘိက္ခု။ ယုဉ္ဇတိ ဗုဒ္ဓသာသနေ၊
သော မံ လောကံ ပဘာသေတိ။ အဗ္ဘာ မုတ္တောဝ စန္ဒိမာ။

XXV. (12) Sumanasāmaṇera Vatthu

Verse 382

382. Yo have daharo bhikkhu, yuñjati buddhasāsane
So maṃ lokam pabhāseti, abbhā muttova candimā.

382. A bhikkhu who, though young, devotes himself to the Teaching of the Buddha lights up the world, as does the moon freed a cloud.

Verse 382

XXV (12) The Story of Sāmaṇera Sumana

While residing at the Pubbārāma monastery, the Buddha uttered Verse (382) of this book, with reference to Sāmaṇera Sumana.

Sāmaṇera Sumana was a pupil of Thera Anuruddha. Although he was only seven years old he was an arahat, endowed with supernormal powers. Once, when his teacher Anuruddha was ill at a monastery in a forest of the Himalayas, he fetched water from the Anotatta lake which was five hundred yojanas away from the monastery. The journey was made not by land but by air through his supernormal power. Later, Thera Anuruddha took Sāmaṇera Sumana to the Buddha, who was then sojourning at Pubbārāma, the monastery donated by Visākhā.

There, other young bhikkhus and sāmaṇeras teased him by patting his head, or pulling his ears, nose and arms, and jokingly asked him if he was not feeling bored. The Buddha saw them and thought that he would make those young bhikkhus see the rare qualities of young Sāmaṇera Sumana. So it was made known by the Buddha that he wanted some sāmaṇera to get a jar of water from the Anotatta lake. The Venerable Ānanda searched among the bhikkhus and sāmaṇeras of the Pubbārāma monastery, but there was none who was able to undertake the job. Finally, the Venerable Ānanda asked Sāmaṇera Sumana who readily agreed to fetch water from the Anotatta lake. He took a big golden jar from the monastery and soon brought the water from the Anotatta lake for the Buddha. As before, he went to the Anotatta lake and came back by air through his supernormal power.

At the congregation of the bhikkhus in the evening, the bhikkhus told the Buddha about the wonderful trip made by Sāmaṇera Sumana. To them the Buddha said, "Bhikkhus, one who practises the Dhamma vigilantly and zealously is capable of attaining supernormal powers, even though he is young".

Then the Buddha spoke in verse as follows:

382. A bhikkhu who, though young, devotes himself to the Teaching of the Buddha lights up the world, as does the moon freed a cloud.

ဘိက္ခုဝဂ္ဂေါ ပဉ္စဝိသတိမော နိဗ္ဗိတော။

Bhikkhuvaggo pañcavīsatiṃ nitṭhito.

End of Chapter Twenty-Five: The Bhikkhus.

Chapter XXVI

၂၆။ ဗြဟ္မဏဝဂ္ဂ

26. Brāhmaṇavagga

Brāhmaṇa or Arahāt (Brāhmaṇavagga) / The Brāhmaṇa (Brāhmaṇavagga)

ပသာဒဗဟုလဗြဟ္မဏ ဝတ္ထု

၃၈၃။ ဆိန္တ သောတံ ပရတ္တပ္ပ၊ ကာမေ ပနဒ ဗြဟ္မဏ၊
သင်္ခါရာနံ ခယံ ဥတ္တာ၊ အကတညုသိ ဗြဟ္မဏ။

XXVI. (1) Pasādabahulabrāhmaṇa Vatthu

Verse 383

383. Chinda sotam parakkamma, kāme panuda brāhmaṇa
Saṅkhārānaṃ khayam űatvā, akataññūsi brāhmaṇa.

383. O Brāhmaṇa, cut off the stream of craving with diligence, and abandon sense desires. O Brāhmaṇa perceiving the cessation of the Conditioned, be an arahāt who realizes Nibbāna, the Unconditioned.

Verse 383

XXVI (1) The Story of a Brahmin Who Had Great Faith

While residing at the Jetavana monastery, the Buddha uttered Verse (383) of this book, with reference to a brahmin, who showed extreme devotion to some bhikkhus.

Once, in Sāvatthi, there lived a brahmin who became extremely devoted to the Buddha and his Teaching, after hearing a discourse given by the Buddha. Every day, he invited the bhikkhus to his house for alms-food. When the bhikkhus arrived at his house, he addressed them as "arahats" and respectfully requested them to enter his house. When thus addressed, the puthujjana bhikkhus and the arahats felt embarrassed and they decided not to go to the brahmin's house the next day.

When the brahmin found that the bhikkhus did not come to his house again he felt unhappy. He went to the Buddha and told him about the bhikkhus not coming to his house. The Buddha sent for those bhikkhus and asked for explanation. The bhikkhus told the Buddha about the brahmin addressing all of them as arahats. The Buddha then asked them whether they felt any false pride and undue elation when they were thus addressed. The bhikkhus answered in the negative. To them the Buddha said, "Bhikkhus, if you don't feel any false pride and undue elation when addressed as arahats, you are not guilty of breaking any of the rules of discipline of the bhikkhus. The fact is that the brahmin

addressed you so because he was extremely devoted to the arahats. So, my sons, you should strive hard to get rid of craving and attain arahatship".

Then the Buddha spoke in verse as follows:

383. O Brāhmaṇa, cut off the stream of craving with diligence, and abandon sense desires. O Brāhmaṇa perceiving the cessation of the Conditioned, be an arahat who realizes Nibbāna, the Unconditioned.

သမ္မဟုလဘိက္ခု ဝတ္ထု
၃၈၄။ ယဒါ ဒွယေသု ဓမ္မေသု၊ ပါရဂူ ဟောတိ ဗြာဟ္မဏော၊
အထဿ သဗ္ဗေ သံယောဂါ၊ အတ္ထံ ဂစ္ဆန္တိ ဇနတော။

XXVI. (2) Sambabhulabhikkhu Vatthu

Verse 384

384. Yadā dvayesu dhammesu, pāragū hoti brāhmaṇo
Athassa sabbe saṃyogā, atthaṃ gacchanti jānato.

384. When the brāhmaṇa is well-established in the two dhammas (i.e., the practice of Tranquility and Insight Meditation), then, in that knowing one, all fetters are destroyed.

Verse 384

XXVI (2) The Story of Thirty Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (384) of this book, with reference to thirty bhikkhus.

On one occasion, thirty bhikkhus came to pay homage to the Buddha. The Venerable Sāriputta, seeing that time was ripe and proper for those bhikkhus to attain arahatship, approached the Buddha and asked a question, solely for the benefit of those bhikkhus. The question was this: "What are the two dhammas?" To this the Buddha replied, "Sāriputta! Tranquility and Insight Meditation are the two dhammas".

Then the Buddha spoke in verse as follows:

384. When the brāhmaṇa is well-established in the two dhammas (i.e., the practice of Tranquility and Insight Meditation), then, in that knowing one, all fetters are destroyed.

At the end of the discourse all the thirty bhikkhus attained arahatship.

မာရ ဝတ္ထု

၃၈၅။ ယဿ ပါရံ အပါရံ ဝါ၊ ပါရာပါရံ န ဝိဇ္ဇတိ၊
ဝိတဒ္ဓရံ ဝိသံယုတ္တံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (3) Māra Vatthu

Verse 385

385. Yassa pāraṃ apāraṃ vā, pārapāraṃ na vijjati
Vitaddaraṃ visamyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

385. Him I call a brāhmaṇa, who has for him neither this shore (i.e., the sense bases) nor the other shore (i.e., the sense objects), and who is undistressed and free from moral defilements.¹

Verse 385

XXVI (3) The Story of Māra

While residing at the Jetavana monastery, the Buddha uttered Verse (385) of this book, with reference to Māra.

On one occasion, Māra came to the Buddha disguised as a man and asked him, "Venerable Sir! You often say the word 'pāraṃ'; what is the meaning of that word? The Buddha, knowing that it was Māra who was asking that question, chided him, "O wicked Māra! The words 'pāraṃ' and 'apāraṃ' have nothing to do with you. 'Pāraṃ' which means 'the other shore' can be reached only by the arahats who are free from moral defilements".

Then the Buddha spoke in verse as follows:

385. Him I call a brāhmaṇa, who has for him neither this shore (i.e., the sense bases) nor the other shore (i.e., the sense objects), and who is undistressed and free from moral defilements.

အညတရဗြာဟ္မဏ ဝတ္ထု

၃၈၆။ ဈာယံ ဝိရဇ မာသီနံ၊ ကတကိစ္စ မနာသဝံ၊

1. "This shore" and 'the other shore' are used in the sense of the internal and the external āyatanas. The internal āyatanas are the sense bases, viz., the eye, the ear, the nose, the tongue, the body and the mind; the external āyatanas are the sense objects, viz., visible object, sound, odour, taste, touch and mind-object.

For a true brahmaṇa (i.e., arahat) there is neither 'this shore' nor 'the other shore'; which means that the senses of the arahat are calmed, and his passions extinguished.

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ဥတ္တမတ္ထ မနုပ္ပတ္တံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (4) Aññatarabrāhmaṇa Vatthu

Verse 386

386. Jhāyīm viraja māsīnam, katakicca manāsavaṃ

Uttamattha manuppattam, tamahaṃ brūmi brāhmaṇam.

386. Him I call a brāhmaṇa who dwell in seclusion practising Tranquility and Insight Meditation and is free from taints (of moral defilements), who has performed his duties and is free from moral intoxicants (āsavas) and has reached the highest goal (arahatship).

Verse 386

XXVI (4) The Story of a Certain Brahmin

While residing at the Jetavana monastery, the Buddha uttered Verse (386) of this book, with reference to a brahmin.

One day, a brahmin thought to himself, "Gotama Buddha calls his disciples 'brāhmaṇa'. I also am a brahmin by caste. Shouldn't I also be called a brāhmaṇa?" So thinking, he went to the Buddha and posed this question. To him the Buddha replied, "I do not call one a brāhmaṇa simply because of his caste; I only call him a brāhmaṇa, who has attained arahatship".

Then the Buddha spoke in verse as follows:

386. Him I call a brāhmaṇa who dwell in seclusion practising Tranquility and Insight Meditation and is free from taints (of moral defilements), who has performed his duties and is free from moral intoxicants (āsavas) and has reached the highest goal (arahatship).

At the end of the discourse the brahmin attained Sotāpatti Fruition.

အာနန္ဒတ္ထေရ ဝတ္ထု

၃၈၇။ ဒိဝါ တပတိ အာဒိစ္စေ၊ ရတ္တိ မာဘာတိ စန္ဒိမာ၊

သန္တုဒ္ဓေါ ခတ္တိယော တပတိ၊ ဈာယိ တပတိ ဗြာဟ္မဏော၊

အထ သပ္ပမဟောရတ္တိ၊ ဗုဒ္ဓေါ တပတိ တေဇသာ။

XXVI. (5) Ānandatthera Vatthu

Verse 387

387. Divā tapati ādicco, ratti mābhāti candimā

Sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo
Atha sabbamahorattim, buddho tapati tejasā.

387. By day shines the sun; by night shines the moon; in regalia shines the king; in meditation shines the arahat; but the Buddha in his glory shines at all times, by day and by night.

Verse 387

XXVI (5) The Story of Thera Ānanda

While residing at the Pubbārāma monastery, the Buddha uttered Verse (387) of this book, with reference to the Venerable Ānanda.

It was the full moon day of the seventh month (Assayuja) when King Pasenadi of Kosala came to visit the Buddha. The king was then resplendent in his full royal regalia. At that time, Thera Kāludāyī was also present in the same room sitting at the edge of the congregation. He was in deep mental absorption (jhāna), his body bright and golden. In the sky, the Venerable Ānanda noticed that the sun was setting and the moon was just coming out, both the sun and the moon radiating rays of light.

The Venerable Ānanda looked at the shining splendour of the king, of the therā, and of the sun and the moon, Finally, the Venerable Ānanda looked at the Buddha and he suddenly perceived that the light that was then radiating from the Buddha far surpassed the light shining from the others. Seeing the Buddha in his glory and splendour, the Venerable Ānanda immediately approached the Buddha and burst forth, "O Venerable Sir! The light that shines forth from your noble body far surpasses the light from the king, the light from the therā, the light from the sun and the light from the moon".

Then the Buddha spoke in verse as follows:

387. By day shines the sun; by night shines the moon; in regalia shines the king; in meditation shines the arahat; but the Buddha in his glory shines at all times, by day and by night.

အညတရဗြာဟ္မဏ ပဗ္ဗဇိတ ဝတ္ထု၊
၃၈၈။ ဟဟိတပါပေါတိ ဗြာဟ္မဏော၊ သမစရိယာ "သမဏော"တိ ဝုစ္စတိ၊
ပဗ္ဗာဇယမတ္ထနော မလံ၊ တသ္မာ "ပဗ္ဗဇိတော"တိ ဝုစ္စတိ။

XXVI. (6) Aññatarabrāhmaṇa Pabbajita Vatthu

Verse 388

388. Bāhitapāpoti brāhmaṇo, samacariyā¹ "samaṇo"ti vuccati
Pabbājayamattano malaṃ, tasmā "pabbajito"²ti vuccati.

388. Because he has discarded evil he is called a 'brāhmaṇa'; because he lives calmly he is called a 'samaṇa'; and because he gets rid of his impurities he is called a 'pabbajita'.

Verse 388

XXVI (6) The Story of a Brahmin Recluse

While residing at the Jetavana monastery, the Buddha uttered Verse (388) of this book, with reference to a brahmin ascetic.

Once there was a brahmin ascetic in Sāvatti. One day, it occurred to him that the Buddha called his disciples pabbajita bhikkhus and since he also was a recluse, he should also be called a pabbajita. So he went to the Buddha and posed the question why he should not be called a pabbajita. The Buddha's answer to him was this: "Just because one is a recluse one does not automatically become a pabbajita; a pabbajita must have other qualifications also".

Then the Buddha spoke in verse as follows:

388. Because he has discarded evil he is called a 'brāhmaṇa'; because he lives calmly he is called a 'samaṇa'; and because he gets rid of his impurities he is called a 'pabbajita'.

At the end of the discourse the brahmin attained Sotāpatti Fruition.

သာရိပုတ္တတ္ထေရ ဝတ္ထု

၃၈၉။ န ဗြာဟ္မဏဿ ပဟရေယျ။ နာဿ မုဉ္ဇေထ ဗြာဟ္မဏော၊
ဓိ ဗြာဟ္မဏဿ ဟန္တာရံ၊ တတော ဝိယဿ မုဉ္ဇတိ။

၃၉၀။ န ဗြာဟ္မဏဿ တဒကိဉ္စိ သေယျော၊ ယဒါ နိသေဓေ မနသော ပိယေဟိ၊
ယတော ယတော ဟိသမနော နိဝတ္တတိ၊ တတော တတော သမ္ပတိမေဝ ဒုက္ခံ။

XXVI. (7) Sāriputtatthera Vatthu

Verses 389 and 390

389. Na brāhmaṇassa pahareyya, nāssa muñcetha brāhmaṇo

1. samacariyā: lit., living calmly, i.e., practising for eradication of moral defilements.

2. pabbajita: one who leaves the household life for the homeless life of a recluse; in Buddhism it means one who has given up the impurities of the household life to become a bhikkhu.

Dhī brāhmaṇassa hantāraṃ, tato dhī yassa muñcati.

390. Na brāhmaṇassetadakiñci seyyo, yadā nisedho manaso piyehi

Yato yato himsamano nivattati, tato tato sammattimeva dukkhaṃ.

389. One should not strike a brāhmaṇa; a brāhmaṇa should not get angry with his assailant; it is shameful to strike a brāhmaṇa; it is more shameful to get angry with one's assailant.

390. For a brāhmaṇa there is no benefit at all, if he does not restrain from anger to which his mind is prone. Inasmuch as the intention to harm is desisted, to that extent dukkha ceases.

Verses 389 and 390

XXVI (7) The Story of Thera Sāriputta

While residing at the Jetavana monastery, the Buddha uttered Verses (389) and (390) of this book, with reference to the Venerable Sāriputta.

The Venerable Sāriputta was often praised by many people for his patience and forbearance. His pupils usually said of him thus: "Our teacher is a man of great patience and extreme endurance. If he is abused or even beaten by others, he does not lose his temper but remains calm and composed". As this was often said to the Venerable Sāriputta, a brahmin holding wrong views declared to the admirers of Sāriputta that he would provoke the Venerable Sāriputta into anger. At that moment, the Venerable Sāriputta, who was on his alms-round, appeared on the scene; the brahmin went after him and hit him hard on his back with his hand. The therā did not even look round to see who was the person that attacked him, but proceeded on his way as if nothing had happened. Seeing the magnanimity and great fortitude of the noble therā, the brahmin was very much shaken. He got down on his knees at the feet of the Venerable Sāriputta, admitted that he had wrongfully hit the therā, and asked for pardon. The brahmin then continued, "Venerable Sir! should you forgive me, kindly come to my house for alms-food".

In the evening, other bhikkhus reported to the Buddha that the Venerable Sāriputta had gone for alms-food to the house of a brahmin who had beaten him. Further, they observed that the brahmin was sure to get bolder and he would soon be assaulting other bhikkhus also. To those bhikkhus, the Buddha replied, "Bhikkhus, a true brāhmaṇa does not beat another true brāhmaṇa; only an ordinary man or an ordinary brahmin would beat an arahat in anger and ill will. This ill will should be eradicated by Anāgāmi Magga".

Then the Buddha spoke in verse as follows:

389. One should not strike a brāhmaṇa; a brāhmaṇa should not get angry with his assailant; it is shameful to strike a brāhmaṇa; it is more shameful to get angry with one's assailant.

390. For a brāhmaṇa there is no benefit at all, if he does not restrain from anger to which his mind is prone. Inasmuch as one desists from the intention to harm, to that extent dukkha ceases.

မဟာပဇာတိဂေါတမီ ဝတ္ထု

၃၉၁။ ယဿ ကာယေန ဝါစယ၊ မနဿ နတ္ထိ ဒုက္ခဋ္ဌံ၊
သံဝုတံ တီဟိ ဌာနေဟိ၊ တမဟံ ဗြူမိ ဗြဟ္မဏံ။

XXVI. (8) Mahāpajāpati Gotamī Vatthu

Verse 391

391. Yassa kāyena vācāya, manasā natthi dukkaṭaṃ
Saṃvutaṃ tīhi thānehi, tamahaṃ brūmi brāhmaṇaṃ.

391. Him I called a brāhmaṇa who does no evil in deed or word or thought, who is restrained in these three respects.

Verse 391

XXVI (8) The Sory of Therī Mahāpajāpati Gotamī

While residing at the Jetavana monastery, the Buddha uttered Verse (391) of this book, with reference to Therī Mahāpajāpati Gotamī.

Mahāpajāpati Gotamī was the stepmother of Gotama Buddha. On the death of Queen Māyā, seven days after the birth of Prince Siddhattha, Mahāpajāpati Gotamī became the chief queen of King Suddhodana. At that time, her own son Nanda was only five days old. She let her own son be fed by a wet-nurse, and herself fed Prince Siddhattha, the future Buddha. Thus, Mahāpajāpati Gotamī was a great benefactor to Prince Siddhattha.

When Prince Siddhattha returned to Kapilavatthu after the attainment of Buddhahood, Mahāpajāpati Gotamī went to see the Buddha and requested that women should also be allowed to enter the Buddhist Order as bhikkhunīs; but the Buddha refused permission. Later, King Suddhodana died after attaining arahatship. Then, while the Buddha was sojourning at the Mahāvana forest near Vesālī, Mahāpajāpati, accompanied by five hundred ladies, came on foot from Kapilavatthu to Vesālī. They had already

shaven their heads and had put on the dyed robes. There, for a second time, Mahāpajāpati requested the Buddha to accept women in the Buddhist Order. The Venerable Ānanda also interceded on her behalf. So, the Buddha complied, with the proviso that Mahāpajāpati abides by eight special conditions (garudhammas). Mahāpajāpati undertook to observe the garudhammas as required, and the Buddha admitted her into the Order. Thus, Mahāpajāpati was the first to be admitted to the Order of the bhikkhunīs. The other women were admitted to the Order after her by the bhikkhus as instructed by the Buddha.

In course of time, it came to the minds of some bhikkhunīs that Mahāpajāpati Gotamī had not been properly admitted as a bhikkhunī because she did not have a preceptor; therefore, Mahāpajāpati Gotamī was not a true bhikkhunī. With this thought in their mind, they stopped doing sabbath (uposatha) ceremonies and vassa (pavāraṇa) ceremonies with her. They went to the Buddha and posed the problem of Mahāpajāpati Gotamī not having been properly admitted to the Order of bhikkhunīs as she had no preceptor. To them the Buddha replied, "Why do you say so? I myself gave the eight garudhammas to Mahāpajāpati and she had learnt and practised the garudhammas as required by me. I myself am her preceptor and it is quite wrong for you to say that she has no preceptor. You should harbour no doubt whatsoever about an arahat".

Then the Buddha spoke in verse as follows:

391. Him I called a brāhmaṇa who does no evil in deed or word or thought, who is restrained in these three respects.

သာရိပုတ္တတ္ထေရ ဝတ္ထု
၃၉၂။ ယမှာ ဓမ္မံ ဝိဇ္ဇနေယျ။ သမ္မာသမ္ဗုဒ္ဓဒေသိတံ၊
သက္ကစ္စံ တံ နမဿေယျ။ အဂ္ဂိဟုတ္တံ ဗြာဟ္မဇာနိ။

XXVI. (9) Sāriputtatthera Vatthu

Verse 392

392. Yamhā dhammaṃ vijāneyya, sammāsambuddhadesitaṃ
Sakkaccaṃ taṃ namasseyya, aggihuttaṃva brāhmaṇo.

392. If from somebody one should learn the Teaching of the Buddha, he should respectfully pay homage to that teacher, as a brahmin worships the sacrificial fire.

Verse 392

XXVI (9) The Story of Thera Sāriputta

While residing at the Jetavana monastery, the Buddha uttered Verse (392) of this book, with reference to the Venerable Sāriputta.
.....

The Venerable Sāriputta was born of brahmin parents of Upatissa village; that was why he was named Upatissa. His mother was Sārī. His very close friend was Kolita, another brahmin youth, son of Moggali. Both the youths were searching for the right doctrine which would lead them to liberation from the round of rebirths, and both of them had a great desire to enter a religious Order. First, they went to Sañcaya, but they were not satisfied with his teaching. Then they wandered all over Jambudīpa looking for a teacher who would show them the way to the Deathless, but their search was fruitless. After some time, they parted company but with the understanding that the one who found the true dhamma first should inform the other.

About that time, the Buddha arrived at Rājagaha with a company of bhikkhus, including Thera Assaji, one of the group of the first Five Bhikkhus (Pañcavaggīs). While Thera Assaji was on an alms-round, Upatissa saw the therā and was very much impressed by his noble countenance. So Upatissa respectfully approached the therā and asked who his teacher was, what doctrine his teacher taught, and also briefly to explain the doctrine to him Thera Assaji then told Upatissa about the arising of the Buddha and about his sojourn at the Veḷuvana monastery in Rājagaha. The therā also quoted a short stanza connected with the Four Noble Truths.

The verse runs thus:

ယေ ဓမ္မာ ဟေတုပ္ပ ဘဝါ
တေသံ ဟေတုံ တထာဂတော အာဟ
တေသဉ္စ ယော နိရောဓော
ဧဝံ ဝါဒီ မဟာ သမဏော။

Ye dhammā hetuppa bhavā
tesaṃ hetuṃ tathāgato āha
tesañca yo nirodho
evaṃ vādī mahā samaṇo.

It means:

The Tathāgata has declared the cause and also the cessation of all phenomena which arise from a cause. This is the doctrine held by the Great Samaṇa.

When the verse was only half-way through, Upatissa attained Sotāpatti Fruition.

As promised, Upatissa went to his friend Kolita to inform him that he had found the true dhamma. Then the two friends, accompanied by two hundred and fifty followers, went to the Buddha who was then at Rājagaha. When they arrived at the Veluvana monastery, they asked permission to enter the Buddhist Order, and both Upatissa and Kolita, together with their two hundred and fifty followers, were admitted as bhikkhus. Upatissa, son of Sārī, and Kolita, son of Moggali, then came to be known as Sāriputta and Moggallāna. Soon after their admission to the Order, the Buddha expounded to them a dhamma and the two hundred and fifty bhikkhus attained arahatship; but Moggallāna and Sāriputta attained arahatship only at the end of seven days and fifteen days respectively. The reason for the delay in their attainment of arahatship was that they had made a wish for Chief Discipleship, which required much more striving to achieve perfection.

The Venerable Sāriputta always remembered that he had been able to meet the Buddha and attain the Deathless through the Venerable Assaji. So, he always paid obeisance in the direction where his teacher was and he always went to bed with his head lying in the same direction. Other bhikkhus who were staying with him at the Jetavana monastery misinterpreted his actions and said to the Buddha, "Venerable Sir! The Venerable Sāriputta still worships the various directions, viz., the East, the South, the West, the North, the Nadir and the Zenith, as he has done before as a brahmin youth; it seems as if he has not yet given up his old beliefs". The Buddha sent for the Venerable Sāriputta and Sāriputta explained to the Buddha that he was only paying obeisance to his teacher, the Venerable Assaji, and that he was not worshipping the various directions. The Buddha was satisfied with the explanation given by the Venerable Sāriputta and said to the other bhikkhus, "Bhikkhus! The Venerable Sāriputta was not worshipping the various directions; he was only paying obeisance to his teacher and benefactor, through whom he had attained the Deathless. It is quite right and proper for him to pay homage to such a teacher".

Then the Buddha spoke in verse as follows:

392. If from somebody one should learn the Teaching of the Buddha, he should respectfully pay homage to that teacher, as a brahmin worships the sacrificial fire.

ဇဋိလဗြာဟ္မဏ ဝတ္ထု၊

၃၉၃။ န ဇဋ္ဌဟိ န ဂေါတ္ထေန၊ န ဇစ္စ ဟောတိ ဗြာဟ္မဏော၊

ယမိ သစ္စဉ္စ ဓမ္မော စ၊ သော သုစိ သော စ ဗြာဟ္မဏော။

XXVI. (10) Jaṭilabrāhmaṇa Vatthu

Verse 393

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

393. Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo
Yamhi saccañca¹ dhammo² ca, so sucī so ca brāhmaṇo.

393. Not by wearing matted hair, nor by lineage, nor by caste, does one become a brāhmaṇa; only he who realizes the Truth and the Dhamma is pure; he is a brāhmaṇa.

Verse 393

XXVI (10) The Story of Jaṭila the Brahmin

While residing at the Jetavana monastery, the Buddha uttered Verse (393) of this book, with reference to Jaṭila, a brahmin ascetic who wore matted hair.

Once, a brahmin ascetic thought to himself that the Buddha called his disciples 'brāhmaṇas' and that he being a brahmin by birth should also be called a 'brāhmaṇa'. Thinking thus, he went to see the Buddha and put forward his view. But the Buddha rejected his view and said, "O brahmin, I do not call one a brāhmaṇa because he keeps his hair matted or simply because of his birth; I call one a brāhmaṇa only if he fully comprehends the Four Noble Truths".

Then the Buddha spoke in verse as follows:

393. Not by wearing matted hair, nor by lineage, nor by caste, does one become a brāhmaṇa; only he who realizes the Truth and the Dhamma is pure; he is a brāhmaṇa.

ကုဟကဗြာဟ္မဏ ဝတ္ထု

၃၉၄။ ကိံ တေ ဇဇ္ဇဟိ ဒုမ္မေသ၊ ကိံ တေ အဇိနသာဋိယာ၊
အတ္တန္တရံ တေ ဂဟနံ၊ ဗဟိရံ ပရိမဇ္ဇသိ။

XXVI. (11) Kuhakabrāhmaṇa Vatthu

Verse 394

394. Kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭiyā
Abbhantaram te gahanam, bāhiram parimajjasi.

394. O foolish one! What is the use of your wearing matted hair? What is the use of your wearing a garment made of antelope skin? In you, there is a forest (of moral defilements); you clean yourself only externally.

1. sacca: the Four Noble Truths.

2. dhamma: the nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna.

Verse 394

XXVI (11) The Story of a Deceitful Brahmin

While residing at the Kūṭāgāra monastery in Vesālī, the Buddha uttered Verse (394) of this book, with reference to a deceitful brahmin.

Once, a deceitful brahmin climbed up a tree near the city-gate of Vesālī and kept himself hanging upside down like a bat from one of the branches of the tree. From this very awkward position, he kept on muttering, "O people! Bring me a hundred heads of cattle, many pieces of silver and a number of slaves. If you do not bring these to me, and if I were to fall down from this tree and die, this city of yours will surely come to ruin". The people of the town, fearing that their city might be destroyed if the brahmin were to fall down and die, brought all the things he demanded and pleaded with him to come down.

The bhikkhus hearing about this incident reported to the Buddha and the Buddha replied that the deceitful one could only cheat the ignorant people but not the wise ones.

Then the Buddha spoke in verse as follows:

394. O foolish one! What is the use of your wearing matted hair? What is the use of your wearing a garment made of antelope skin? In you, there is a forest (of moral defilements); you clean yourself only externally.

ကိသာဂေါတမီ ဝတ္ထု

၃၉၅။ ပံသုကူလဓရံ ဇန္တံ၊ ကိသံ ဓမ္မိသန္တတံ၊
ဧကံ ဝနသ္မိံ ဈာယန္တံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (12) Kisāgotamī Vatthu

Verse 395

395. Paṃsukūladharaṃ jantum, kisaṃ dhamanisanthataṃ
Ekaṃ vanasmim̐ jhāyantaṃ, tamahaṃ brūmi brāhmaṇaṃ.

395. Him I call a brāhmaṇa, who wears robes made from rags (picked up from a dust heap), who is lean with veins standing out, who meditates alone in the forest.

Verse 395

XXVI (12) The Story of Kisāgotamī

While residing at the Gijjhakūṭa hill, the Buddha uttered Verse (395) of this book, with reference to Kisāgotamī.

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

On one occasion, Sakka, king of the devas, came with his followers to pay homage to the Buddha. At the same time, Therī Kisāgotamī, by her supernormal power came through the sky to pay homage to the Buddha. But when she saw Sakka and his entourage paying homage to the Buddha, she retreated. Sakka, seeing her, asked the Buddha who the lady was, and the Buddha replied, "O Sakka! She is my daughter Kisāgotamī. Once, she came to me in sorrow and distress through the loss of her son and I made her see the impermanent, the unsatisfactory and the non-self nature of all conditioned things. As a consequence of that she attained Sotāpatti Fruition, joined the Order, and became an arahat. She is one of my eminent female disciples and is matchless in the ascetic practice of wearing robes made from rags collected from a dust heap".

Then the Buddha spoke in verse as follows:

395. Him I call a brāhmaṇa who wears robes made from rags (picked up from a dust heap), who is lean with veins standing out, who meditates alone in the forest.

ဧက ဗြဟ္မဏ ဝတ္ထု

၃၉၆။ န စာဟံ ဗြဟ္မဏံ ဗြူမိ၊ ယောနိဇံ မတ္တိသမ္ဘဝံ၊
ဘောဝါဒိ နာမ သော ဟောတိ၊ သစေ ဟောတိ သင်္ကပ္ပဇနာ၊
အင်္ဂိဉ္စနံ အနာဒါနံ၊ တမဟံ ဗြူမိ ဗြဟ္မဏံ။

XXVI. (13) Eka brāhmaṇa Vatthu

Verse 396

396. Na cāhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisambhavaṃ
Bhovādi¹ nāma so hoti, sace hoti sakiñcano
Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

396. I do not call him a brāhmaṇa just because he is born from the womb of a brāhmaṇa mother. He is just a bhovādi brahmin if he is not free from moral defilements. Him I call a brāhmaṇa, who is free from moral defilements and attachment.

Verse 396

XXVI (13) The Story of a Brahmin

While residing at the Jetavana monastery, the Buddha uttered Verse (396) of this book, with reference to a brahmin.

1. bhovādi 'Bho' is a familiar term of address used to inferiors and equals. The epithet 'bhovādi', therefore, implies arrogance. Brahmins usually addressed the Buddha as 'Bho Gotama!' The term 'bhovādi' is applied reproachfully by the Buddhists to the brahmins.

Once, a brahmin from Sāvatti thought that since the Buddha called his disciples 'brāhmaṇas', he should also be called a 'brāhmaṇa' because he was born of brahmin parents. When he told the Buddha about this, the Buddha replied to him, "O brahmin! I do not call him a brāhmaṇa just because he is born of brahmin parents. I call him a brāhmaṇa only if he is free from moral defilements and has cut off all clinging to existence".

Then the Buddha spoke in verse as follows:

396. I do not call him a brāhmaṇa just because he is born from the womb of a brāhmaṇa mother. He is just a bhovādi brahmin if he is not free from moral defilements. Him I call a brāhmaṇa, who is free from moral defilements and attachment.

At the end of the discourse that brahmin attained Sotāpatti Fruition.

ဥဂ္ဂသေနသေဋ္ဌိပုတ္တ ဝတ္ထု
၃၉၇။ သဗ္ဗသံယောဇနံ ခေတွာ၊ ယော ဝေ န ပရိတဿတိ၊
သင်္ဂါတိဂံ ဝိသယုတ္တံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (14) Uggasenasetthiputta Vatthu

Verse 197

397. Sabbasaṃyojanaṃ chetvā, yo ve na paritassati
Saṅgātigaṃ viṣaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

397. Him I call a brāhmaṇa, who has cut off all fetters and is fearless, who is beyond attachment and is free from moral defilements.

Verse 397

XXVI (14) The Story of Uggasena, the Son of a Rich Man¹

While residing at the Jetavana monastery, the Buddha uttered Verse (397) of this book, with reference to Uggasena, son of a rich man.

After marrying a dancer from a theatrical troupe, Uggasena was trained by his father-in-law who was an acrobat, and became very skilful in acrobatics. One day while he was demonstrating his skill, the Buddha came on the scene. After hearing the Buddha's teaching Uggasena attained arahatship while he was still performing his feats on top of a long bamboo pole. After that, he climbed down from the pole and pleaded with the Buddha to accept him as a bhikkhu and was accordingly admitted into the Order.

1. This story is the continuation of the story mentioned in Chapter XXIV, story number (6).

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

One day, when other bhikkhus asked him whether he did not have any feeling of fear while climbing down from such a great height (i.e., about ninety feet), he answered in the negative. The bhikkhus took that to mean that Uggasena was climbing to have attained arahatship even then. So, they went to the Buddha and said, "Venerable Sir! Uggasena claims himself to be an arahat; he must be telling lies". To them the Buddha replied, "Bhikkhus, one who has cut off all fetters, like my son Uggasena, has no fear".

Then the Buddha spoke in verse as follows:

397. Him I call a brāhmaṇa, who has cut off all fetters and is fearless, who is beyond attachment and is free from moral defilements.

ဒေ ဗြဟ္မဏ ဝတ္ထု

၃၉၈။ ဆေတွာ နန္ဒိ ဝရတ္တဉ္စ၊ သန္တာနံ သဟနတ္တမံ၊
ဥက္ခိတ္တပလိယံ ဗုဒ္ဓံ၊ တမဟံ ဗြူမိ ဗြဟ္မဏံ။

XXVI. (15) Dve brāhmaṇa Vatthu

Verse 398

398. Chetvā naddhiṃ varattañca, sandānaṃ sahanukkamaṃ
Ukkhittapalighaṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

398. Him I call a brāhmaṇa, who has cut the strap (of ill will), the thong (of craving) and the cord (of wrong views together with latent defilements), who has lifted the bar that fastens the door (of ignorance), and who knows the Truth.

Verse 398

XXVI (15) The Story of Two Brahmins

While residing at the Jetavana monastery, the Buddha uttered Verse (398) of this book, with reference to two brahmins.

Once there lived in Sāvatti two brahmins, each of whom owned a bullock. Each claimed that his bullock was better and stronger. At last, they agreed to put their animals to a test. So they went to the bank of the Aciravatī River and there they filled up a cart with sand. One after the other, the bullocks pulled the cart, but they only pulled in vain, because the cart did not move and only the ropes broke off. The bhikkhus seeing this reported to the Buddha and the Buddha said to them, "Bhikkhus! It is easy to break off the straps which you can see with your eyes; anyone can break them or cut them. But my sons, a bhikkhu should cut the strap of ill will and the thong of craving which are within you and which bind you".

Then the Buddha spoke in verse as follows:

398. Him I call a brāhmaṇa, who has cut the strap (of ill will), the thong (of craving) and the cord (of wrong views together with latent defilements), who has lifted the bar that fastens the door (of ignorance), and who knows the Truth.

At the end of the discourse five hundred bhikkhus attained arahatship.

အက္ကောသကဘာရဒ္ဒါဇ ဝတ္ထု
၃၉၉။ အက္ကောသံ ဝဗေန္ဓု၊ အဒုဋ္ဌော ယော တိတိက္ခတိ၊
ခန္တီဗလံ ဗလာနိကံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (16) Akkosakabhāradvāja Vatthu

Verse 399

399. Akkosam vadhābandhañca, aduṭṭho yo titikkhati
Khantībalaṃ balānīkaṃ, tamahaṃ brūmi brāhmaṇaṃ.

399. Him I call a brāhmaṇa, who, without anger endures abuse, beating and being bound, to whom the strength of patience is like the strength of an army.

Verse 399

XXVI (16) The Story of the Abusive Brahmin Brothers

While residing at the Veluvana monastery, the Buddha uttered Verse (399) of this book, with reference to the abusive Bhāradvāja brothers.

Once there was a brahmin, whose wife was in the habit of blurting out a string of words whenever she sneezed or when something or someone touched her unawares. One day, the brahmin invited some of his friends to a meal and suddenly she blurted out some words. Since she was a Sotāpanna, the words "Namo tassa bhagavato arahato sammāsambuddhassa" automatically came out of her mouth. These words of veneration to the Buddha were very much disliked by her husband, the brahmin. So, in anger, he went to the Buddha hoping to put some challenging questions to the Buddha. His first question was, "What do we have to kill to be able to live happily and peacefully?" and his second question was, "Killing of what dhamma do you approve of?" To these questions, the Buddha replied, "O brahmin, to be able to live happily and peacefully, one will have to kill ill will (dosa). Killing one's ill will is liked and praised by the Buddhas and the arahats". After hearing the Buddha, the brahmin was so impressed and satisfied with the answer that he asked to be permitted to enter the Order. Accordingly, he entered the Order and later became an arahat.

This brahmin had a brother who was very notorious for his abusive words and was known as Akkosaka Bhāradvāja, the abusive Bhāradvāja. When Akkosaka Bhāradvāja heard that his brother had joined the Order of the bhikkhus, he was furious. He went straightaway to the monastery and abused the Buddha. The Buddha in his turn asked, "O brahmin, let us suppose you offered some food to some guests and they left the house without taking the food. Since the guests did not accept your food, to whom would that food belong?" To this question the brahmin answered that the food would be his. On receiving that answer, the Buddha said, "In the same way, O brahmin, since I do not accept your abuse, the abuse would only go back to you". Akkosaka Bhāradvāja instantly realized the sagacity of those words and he felt a great respect for the Buddha. He also entered the Order and in due course became an arahat.

After Akkosaka Bhāradvāja had entered the Order, his two younger brothers also came to see the Buddha with the same intention of abusing the Buddha. They too were made to see the light by the Buddha and they also, in their turn, entered the Order. Eventually, both of them became arahats.

One evening, at the congregation of the bhikkhus, the bhikkhus said to the Buddha, "O how wonderful and how great are the virtues of the Buddha! The four brahmin brothers came here to abuse the Buddha; instead of arguing with them, he made them see the light, and as a result, the Buddha has become a refuge to them". To them, the Buddha replied, "Bhikkhus! Because I am patient and forbearing, and do no wrong to those who do me wrong, I have become a refuge to many".

Then the Buddha spoke in verse as follows:

399. Him I call a brāhmaṇa, who, without anger endures abuse, beating and being bound, and to whom the strength of patience is like the strength of an army.

သာရိပုတ္တတ္ထေရ ဝတ္ထု
၄၀၀။ အက္ကောဓနံ ဝတဝန္တံ၊ သီလဝန္တံ အနုဿဒံ၊
ဒန္တံ အန္တိမသာရိရံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (17) Sāriputtatthera Vatthu

Verse 400

400. Akkodhanam vatavantam, silavantam anussadam

Dantaṃ antimasārīraṃ¹, tamahaṃ brūmi brāhmaṇaṃ.

400. Him I call a brāhmaṇa, who is free from anger, who practises austerity, who is virtuous and free from craving, who is controlled in his senses and for whom this body (i.e., existence) is the very last.

Verse 400

XXVI (17) The Story of Thera Sāriputta

While residing at the Veḷuvana monastery, the Buddha uttered Verse (400) of this book, with reference to the Venerable Sāriputta.

While the Buddha was in residence at the Veḷuvana monastery, the Venerable Sāriputta, accompanied by five hundred bhikkhus, entered Nālaka Village and stood at the door of the house of his own mother for alms-food. His mother invited them into the house. But while she was offering food to her son she said, "O you consumer of left-overs, you who have abandoned eighty crores to become a bhikkhu, you have ruined us". Then, she offered alms-food to the other bhikkhus and said to them rudely, "You all have used my son as your attendant; now eat your food". The Venerable Sāriputta said nothing in reply but he just meekly took his bowl and came back to the monastery. Back at the monastery, the bhikkhus told the Buddha how the Venerable Sāriputta had patiently borne the scolding and abuses of his mother. To them, the Buddha said that arahats never get angry, they never lose their temper.

Then the Buddha spoke in verse as follows:

400. Him I call a brāhmaṇa, who is free from anger, who practises austerity, who is virtuous and free from craving, who is controlled in his senses and for whom this body (i.e., existence) is the very last.

ဥပ္ပလဝဏ္ဏာ ထေရီ ဝတ္ထု
၄၀၁။ ဝါရီ ပေါက္ခရာပတ္တေဝ၊ အာရဂ္ဂေရိဝ သာသပေါ၊
ယော န လိမ္ပတိ ကာမေသု၊ တမဟံ ဗြဟ္မိ ဗြဟ္မဇာနိ။

XXVI. (18) Uppalavaṇṇā Therī Vatthu

Verse 401

401. Vāri pokkharapatteva, āraggeriva sāsapo

Yo na limpāti kāmesu, tamahaṃ brūmi brāhmaṇaṃ.

1. antimasārīraṃ: lit., one who has the last body. This is his last body because he will not be reborn; he is an arahat.

401. Him I call a brāhmaṇa, who does not cling to sensual pleasures, just as water does not cling to a lotus leaf, or the mustard seed to the tip of an awl.

Verse 401

XXVI (18) The Story of Therī Uppalavaṇṇā¹

While residing at the Jetavana monastery, the Buddha uttered Verse (401) of this book, with reference to Therī Uppalavaṇṇā.

Once, some bhikkhus were talking about the arahat Therī Uppalavaṇṇā being molested by the young Nanda who was then swallowed up by the earth. In this connection, they asked the Buddha whether arahats do not enjoy sensual pleasures as they have the same physical make-up like any other people. To them the Buddha replied, "Bhikkhus! Arahats do not enjoy sensual pleasures; they do not indulge in sensual pleasures, for they do not cling to objects of sense and to sensual pleasures, just as water does not cling to the lotus leaf or the mustard seed to the tip of an awl".

Then the Buddha spoke in verse as follows:

401. Him I call a brāhmaṇa, who does not cling to sensual pleasures, just as water does not cling to a lotus leaf, or the mustard seed to the tip of an awl.

အညတရဗြာဟ္မဏ ဝတ္ထု

၄၀၂။ ယော ဒုက္ခဿ ပဇာနာတိ၊ ဣဓေဝ ခယမတ္တနော၊
ပန္နဘာရံ ဝိသံယုတ္တံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (19) Aññatarabrāhmaṇa Vatthu

Verse 402

402. Yo dukkhassa pajānāti, idheva khayamattano
Pannabhāraṁ visamyuttaṁ, tamahaṁ brūmi brāhmaṇaṁ.

402. Him I call a brāhmaṇa, who even in this existence realizes the end of dukkha (i.e., Nibbāna), who has laid down the burden (of the khandhas), and who is free from moral defilements.

Verse 402

XXVI (19) The Story of a Certain Brahmin

While residing at the Jetavana monastery, the Buddha uttered Verse (402) of this book, with reference to a certain brahmin, whose slave became an arahat.

1. This story is the continuation of the story given in Chapter V (Story number 10), Verse 69.

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Once, there was a young slave of a brahmin. One day, fleeing from the house of his master he joined the Order of the bhikkhus, and in due course, he attained arahatship. On one occasion, while he went on an alms-round with the Buddha, his former master, the brahmin, saw him and grabbed him firmly by the robe. When the Buddha asked what the matter was, the brahmin explained that the young bhikkhu was his slave at one time. To him the Buddha said, "This bhikkhu has laid down the burden (of the khandhas)". The brahmin took that to mean that his slave had become an arahat. So to make sure, he asked the Buddha whether it was true that the young bhikkhu had become an arahat, and the Buddha confirmed his statement.

Then the Buddha spoke in verse as follows:

402. Him I call a brāhmaṇa, who even in this existence realizes the end of dukkha (i.e., Nibbāna), who has laid down the burden (of the khandhas) and who is free from moral defilements.

At the end of the discourse the brahmin attained Sotāpatti Fruition.

မေဃာဘိက္ခုနီ ဝတ္ထု

၄၀၃။ ဂန္ထိရပညံ မေဓာဝီ၊ မဂ္ဂိမဂ္ဂဿ ကောဝိဒံ၊
ဥတ္တမတ္ထ မနပ္ပတ္တံ၊ တမဟံ ဗြုမိ ဗြာဟ္မဏံ။

XXVI. (20) Khemābhikkhunī Vatthu

Verse 403

403. Gambhīrapaññaṃ medhāviraṃ, maggāmaggassa kovidaṃ¹
Uttamattha manuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.

403. Him I call a brāhmaṇa, who is wise and is profound in his knowledge, who knows the right way from the wrong way, and who has attained the highest goal (i.e., arahatship).

Verse 403

XXVI (20) The Story of Therī Khemā²

While residing at the Gijjhakūṭa hill, the Buddha uttered Verse (403) of this book, with reference to Therī Khemā.

1. maggāmaggassa kovidaṃ: skilful in differentiating the right way from the wrong way, i.e., knowledge of what does and what does not lead to the realization of Nibbāna.

2. See also Verse 347, Chapter XXIV, Story No. (5).

One night, Sakka, king of the devas, came with his followers to pay homage to the Buddha. While they were with the Buddha, Therī Khemā, by her supernormal power, also came through the sky to pay homage to the Buddha. But because Sakka and his company were there with the Buddha, she just paid obeisance to the Buddha, and soon left him. Sakka asked the Buddha who that bhikkhunī was and the Buddha replied, "She is one of my pre-eminent disciples; she is known as Therī Khemā. She is matchless amongst the bhikkhunīs in wisdom and she knows how to differentiate the right way from the wrong way.

Then the Buddha spoke in verse as follows:

403. Him I call a brāhmaṇa, who is wise and is profound in his knowledge, who knows the right way from the wrong way, and who has attained the highest goal (i.e., arahatship).

ပစ္ဆိမသိတိသာတ္ထေရ ဝတ္ထု၊
၄၀၄။ အသံသဋ္ဌံ ဂဟဋ္ဌေဟိ၊ အနာဂါရေဟိ စူဘယံ၊
အနောကသာရိ မပ္ပိစ္ဆံ၊ တမဟံ ဗြုမိ ဗြာဟ္မဏံ။

XXVI. (21) Pabbhāravāsītissatthera Vatthu

Verse 404

404. Asaṃsatṭhaṃ gahaṭṭhehi, anāgārehi cūbhayaṃ
Anokasāri mappicchaṃ, tamahaṃ brūmi brāhmaṇaṃ.

404. Him I call a brāhmaṇa, who associates not with the householder or with the homeless one, or with both, who is free from sensual desire, and has few wants.

Verse 404

XXVI (21) The Story of Thera Tissa

While residing at the Jetavana monastery, the Buddha uttered Verse (404) of this book, with reference to Thera Tissa.

Thera Tissa, after taking a subject of meditation from the Buddha, went to a mountain side. There, he found a cave which suited him and he decided to spend the three months of the rainy season (vassa) in that cave. So he stayed in the cave and went to the village for alms-food every morning. In the village, there was a certain elderly woman who regularly offered him alms-food. In the cave, there also lived the guardian spirit of the cave. As the therā was one whose practice of morality was pure, the cave-spirit dared not live in the same cave with the noble therā; at the same time, he did not

have the courage to ask the therā to leave the place. So he thought of a plan that would enable him to find fault with the therā and thus cause him to leave the cave.

The cave-spirit possessed the son of the elderly woman from the house where the therā usually went for his alms-food. He caused the boy to behave in a very peculiar way, turning his head backwards, and rolling his wide open eyes. His mother got alarmed and was in tears. The cave-spirit, who possessed the boy, then said, "Let your teacher, the therā, wash his feet with water and pour that water on the head of your son". The next day, when the therā came to her house for alms-food, she did as she was advised by the cave-spirit and the boy was left in peace. The cave-spirit went back to the cave and waited at the entrance for the return of the therā. When the therā returned from his alms-round, the cave-spirit revealed himself and said, "I am the spirit guarding this cave. O you physician, do not enter this cave". The therā knew that he had lived a clean life from the day he had become a therā, so he replied that he did not remember practising medicine. Then the cave-spirit accused him that in that very morning he had cured a young boy possessed by an ogre at the house of the elderly woman. But the therā reflected that it was not, in fact, practising medicine and he realized that even the cave-spirit could find no other fault with him. That gave him a delightful satisfaction (pīti) with himself, and abandoning pīti and concentrating hard on Insight Meditation he attained arahatship then and therā, while still standing at the entrance to the cave.

As the therā had now become an arahat, he advised the cave-spirit to leave the cave. The therā continued to stay there till the end of the vassa, and then he returned to the Buddha. When he told the other bhikkhus about his encounter with the cave-spirit, they asked him whether he did not get angry with the cave-spirit when he was forbidden to enter the cave. The therā answered in the negative but they did not believe him. So they went to the Buddha and said, "Therā Tissa claims himself to be an arahat; he is not speaking the truth". To them the Buddha replied, "Bhikkhus, my son Tissa was speaking the truth when he said he did not get angry. He has indeed become an arahat; he is no longer attached to anyone; he has no occasion to get angry with anyone nor any need to associate with others".

Then the Buddha spoke in verse as follows:

404. Him I call a brāhmaṇa, who associates not with the householder or with the homeless one, or with both, who is free from sensual desire, and has few wants.

အညတရဘိက္ခု ဝတ္ထု

၄၀၅။ နိဗ္ဗာန် အလှူ ဘူတေသု၊ တသေသု ထာဝရေသု စ၊

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ယော န ဟန္တိ န ယာတေတိ၊ တမဟံ ဗြူမိ ဗြဟ္မဏံ။

XXVI. (22) Aññatarabhikkhu Vatthu

Verse 405

405. Nidhāya daṇḍaṃ bhūtesu¹, tasesu thāvaresu² ca
Yo na hanti na ghātetī, tamahaṃ brūmi brāhmaṇaṃ.

405. Him I call a brāhmaṇa, who has laid aside the use of force towards all beings, the perturbed as well as the unperturbed (i.e., the arahats), and who does not kill or cause others to kill.

Verse 405

XXVI (22) The Story of a Certain Bhikkhu

While residing at the Jetavana monastery, the Buddha uttered Verse (405) of this book, with reference to a certain bhikkhu.

Once, a bhikkhu after taking a subject of meditation from the Buddha went to a forest to practise meditation. After he had attained arahatship he came back to the Buddha to offer his deep and profound gratitude to the Buddha. On his way, he passed through a village. Just as he was going through the village, a woman having quarrelled with her husband came out of her house and followed the bhikkhu. The husband coming after his wife, seeing her behind the bhikkhu, thought that the bhikkhu was taking his wife away. So he shouted at the bhikkhu and threatened to beat him. His wife entreated him not to beat the bhikkhu, but that made him more furious. As a result, the therā was beaten black and blue by the husband. After beating the bhikkhu to his heart's content, he took away his wife along with him and the bhikkhu continued on his way.

On arrival at the Jetavana monastery, other bhikkhus saw the bruises over the whole body of the bhikkhu and they attended to his bruises. When they asked him if he did not get angry with the man who had beaten him so sorely, he answered in the negative. So the other bhikkhus went to the Buddha and reported that the bhikkhu had falsely claimed to have attained arahatship. To them the Buddha replied, "Bhikkhus! Arahats have laid aside the stick and the sword. They do not get angry even if they are beaten". Thus, the Buddha confirmed that the bhikkhu had, indeed, become an arahat.

1. nidhāya daṇḍaṃ bhūtesu: has laid aside the use of the stick to wards all beings.

2. tasesu thāvaresu: the perturbed and the unperturbed. The perturbed are those who still have craving and are therefore easily shaken. The unperturbed are those who have given up craving and are therefore firm and tranquil; they are the arahats.

Then the Buddha spoke in verse as follows:

405. Him I call a brāhmaṇa, who has laid aside the use of force towards all beings, the perturbed as well as the unperturbed (i.e., arahats), and who does not kill or cause others to kill.

သာမဏေရာနံ ဝတ္ထု၊
၄၀၆။ အဝိရုဒ္ဓံ ဝိရုဒ္ဓေသု၊ အတ္တဒဏ္ဍေသု နိဗ္ဗုတံ၊
သာဒါနေသု အနာဒါနံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (23) Sāmaṇerānaṃ Vatthu

Verse 406

406. Aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ
Sādānesu anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

406. Him I call a brāhmaṇa, who is not hostile to those who are hostile, who is peaceful (i.e., has laid aside the use of force) to those with weapons, and who is without attachment to objects of attachment.

Verse 406

XXVI (23) The Story of Four Sāmaṇeras

While residing at the Jetavana monastery, the Buddha uttered Verse (406) of this book, with reference to four sāmaṇeras who were arahats.

Once, the wife of a brahmin sent her husband the brahmin to the Jetavana monastery to invite four bhikkhus to an alms-meal at their house. She told him to specifically request for senior bhikkhus who were also true brāhmaṇas. But four years old arahat sāmaṇeras, viz., Saṃkicca, Paṇḍita, Sopāka and Revata were sent along with him. When his wife saw the young sāmaṇeras she was very much dissatisfied and blamed the brahmin for bringing such young sāmaṇeras who were even younger than her grandson. She was, in fact, furious with her husband, and so she sent him back to the monastery to get older bhikkhus. In the meantime she refused to give the young sāmaṇeras the higher seats reserved for the bhikkhus; they were given lower seats and she did not offer them alms-food.

When the brahmin arrived at the monastery, he met the Venerable Sāriputta and invited him to his house. When the Venerable Sāriputta arrived at the house of the brahmin, he saw the four young arahat sāmaṇeras and asked them if they had been offered alms-food yet. On learning that the arahat sāmaṇeras had not been given alms-

food yet and also that food had been prepared only for four persons the Venerable Sāriputta returned to the monastery without accepting alms-food from the house of the brahmin. So his wife sent the brahmin back again to the monastery to get another senior bhikkhu. This time, the Venerable Mahā Moggallāna came along with the brahmin, but he also returned to the monastery without accepting alms-food when he learned that the young sāmaṇeras had not been offered alms-food and also that food had been prepared only for four persons.

By this time, the sāmaṇeras were feeling hungry. Sakka, king of the devas, seeing the state of things took the form of an old brahmin and came to the house. The brahmin and his wife paid respect to the old brahmin and offered him a seat of honour, but Sakka just sat on the ground and paid respect to the four sāmaṇeras. Then he revealed that he was Sakka. Seeing that Sakka himself was paying respect to the young sāmaṇeras, the brahmin couple offered alms-food to all the five. After the meal, Sakka and the sāmaṇeras manifested their supernormal power by going right up into the sky through the roof. Sakka went back to his celestial abode. The sāmaṇeras returned to the monastery.

When other bhikkhus asked the sāmaṇeras whether they did not get angry when the brahmin couple refused to offer alms-food to them, they answered in the negative. The bhikkhus not believing them reported to the Buddha that the four young sāmaṇeras were falsely claiming to be arahats. To them the Buddha said, "Bhikkhus, arahats bear no ill will towards those who are hostile to them".

Then the Buddha spoke in verse as follows:

406. Him I call a brāhmaṇa, who is not hostile to those who are hostile, who is peaceful (i.e., has laid aside the use of force) to those with weapons, and who is without attachment to objects of attachment.

မဟာပန္နကတ္ထေရ ဝတ္ထု
၄၀၇။ ယဿ ရာဂေါ စ ဒေါသော စ၊ မာနော မက္ခော စ ပါတိတော၊
သာသပေါရိဝ အာရဂ္ဂိ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (24) Mahāpanthakatthera Vatthu

Verse 407

407. Yassa rāgo ca doso ca, māno makkho ca pātito
Sāsaporiva āraggā, tamahaṃ brūmi brāhmaṇaṃ.

407. Him I call a brāhmaṇa, from whom passion, ill will, pride and detraction have fallen off, like a mustard seed from the tip of an awl.

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Verse 407

XXVI (24) The Story of Thera Mahāpanthaka

While residing at the Veluvana monastery, the Buddha uttered Verse (407) of this book, with reference to Thera Mahāpanthaka, elder brother of Cūḷapanthaka¹.

Thera Mahāpanthaka was already an arahat when his younger brother Cūḷapanthaka joined the Order. Cūḷapanthaka was born a dullard because he had made fun of a very dull bhikkhu in one of his past existences. Cūḷapanthaka could not even memorize one verse in four months' time. Mahāpanthaka was disappointed with his younger brother and asked him to leave the monastery as he was not worthy of the Order.

It was in this contention that, on one occasion, the bhikkhus asked the Buddha why Mahāpanthaka, even though he was an arahat, turned his younger brother Cūḷapanthaka out of the monastery. They also added "Do the arahats still lose their temper? Do they still have moral defilements like ill will in them?" To them the Buddha replied, "Bhikkhus! Arahats have no moral defilements like passion and ill will in them. My son Mahāpanthaka acted as he did with a view to benefiting his brother and not out of ill will".

Then the Buddha spoke in verse as follows:

407. Him I call a brāhmaṇa, from whom passion, ill will, pride and detraction have fallen off, like a mustard seed from the tip of an awl.

ပိလိန္ဒဝစ္ဆတ္ထေရ ဝတ္ထု

၄၀၈။ အကတ္တသံ ဝိညာပနိံ၊ ဂိရံ သစ္စ မုဒီရယေ၊
ယာယ နာဘိသဇေ ကဗ္ဗိ၊ တမဟံ ဗြူမိ ဗြဟ္မဇာနိ။

XXVI. (25) Pilindavacchatthera Vatthu

Verse 408

408. Akakkasaṃ viññāpaniṃ, giram sacca mudīraye
Yāya nābhisaje kañci, tamahaṃ brūmi brāhmaṇaṃ.

408. Him I call a brāhmaṇa, who speaks gentle, instructive and true words, and who does not offend anyone by speech.

Verse 408

XXVI (25) The Story of Thera Pilindavaccha

1. See also Verse 25, Chapter II, story number (3).

While residing at the Veluvana monastery, the Buddha uttered Verse (408) of this book, with reference to Thera Vaccha, who was also known as Thera Pilindavaccha, due to his offensive ways.

Thera Pilindavaccha had a very offensive way of addressing people; he would often say, "Come here, you wretch", or "Go there, you wretch" and such other things. Other bhikkhus reported about him to the Buddha. The Buddha sent for him, and spoke to him on the matter. Then, on reflection the Buddha found that for the past five hundred existences, the therā had been born only in the families of the brahmins, who regarded themselves as being superior to other people. So the Buddha said to the bhikkhus, "Bhikkhus! Thera Vaccha addresses others as 'wretch' only by force of habit acquired in the course of his five hundred existences as a brahmin, and not out of malice. He has no intention of hurting others, for an arahat does not harm others".

Then the Buddha spoke in verse as follows:

408. Him I call a brāhmaṇa, who speaks gentle, instructive and true words, and who does not offend anyone by speech.

အညတရတ္ထေရ ဝတ္ထု
၄၀၉။ ယောဓ ဒီဟံ ဝ ရသံ ဝါ။ အဏုံ ထူလံ သုဘာသုဘံ၊
လောကေ အဒိန္နံ နာဒိယတိ၊ တမဟံ ဗြူမိ ဗြဟ္မကံ။

XXVI. (26) Aññataratthera Vatthu

Verse 409

409. Yodha dīghaṃ va rassaṃ vā, aṇuṃ thūlaṃ subhāsubhaṃ
Loke adinnaṃ nādiyati, tamahaṃ brūmi brāhmaṇaṃ.

409. Him I call a brāhmaṇa, who, in this world, takes nothing that is not given him, be it long or short, big or small, good or bad.

Verse 409

XXVI (26) The Story of a Certain Thera

While residing at the Jetavana monastery, the Buddha uttered Verse (409) of this book, with reference to a certain therā.

One day, a brahmin from Sāvatti put his upper garment outside his house to air it. A therā found that garment as he was going back to the monastery. Thinking that it was a piece of cloth thrown away by someone and therefore ownerless, the therā picked it up. The brahmin looking out of his window saw the therā picking up the piece of clothing and

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came after the therā, abusing and accusing him. “You shaven head! You are stealing my clothing”, he said; the therā promptly returned the piece of clothing to the brahmin.

Back at the monastery, the therā related the above incident to other bhikkhus, and they made fun of him and jokingly asked him whether the cloth was long or short, coarse or fine. To this question the therā answered, “Whether the clothing is long or short, coarse or fine matters not to me; I am not at all attached to it”,. Other bhikkhus then reported to the Buddha that the therā was falsely claiming himself to be an arahat. To them the Buddha replied, “Bhikkhus! The therā speaks the truth; an arahat does not take anything that is not given him”.

Then the Buddha spoke in verse as follows:

409. Him I call a brāhmaṇa, who, in this world, takes nothing that is not given him, be it long or short, big or small, good or bad.

သာရိပုတ္တတ္ထေရ ဝတ္ထု
၄၁၀။ အာသာ ယဿ န ဝိဇ္ဇန္တိ အသ္မိ လောကေ ပရမိတ၊
နိရာသာသံ ဝိသံယုတ္တံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (27) Sāriputtatthera Vatthu

Verse 410

410. Āsā yassa na vijjanti, asmim loke paramhi ca
Nirāsāsaṃ visamyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

410. Him I call a brāhmaṇa, who has no desire either for this world or for the next, who is free from craving and from moral defilements.

Verse 410

XXVI (27) The Story of Thera Sāriputta

While residing at the Jetavana monastery, the Buddha uttered Verse (410) of this book, with reference to Thera Sāriputta.

On one occasion, Thera Sāriputta accompanied by five hundred bhikkhus went to a monastery near a small village to spend the vassa. At the end of the vassa, Thera Sāriputta wanted robes for young bhikkhus and sāmaṇeras. So he said to the bhikkhus, “If people come to offer robes, send them to me or inform me”; and then he left for the Jetavana monastery to pay homage to the Buddha. Other bhikkhus misunderstood Thera Sāriputta’s instructions, and said to the Buddha, “Venerable Sir! Thera Sāriputta is still attached to material things like robes and other requisites of a bhikkhu”. To them the

Buddha replied, “Bhikkhus! My son Sāriputta has no more craving in him. He told you to bring the robes to him, so that the chances to perform meritorious deeds may not decrease for lay disciples, and the chances to accept whatever they may properly receive may not be reduced for young bhikkhus and sāmaṇeras”.

Then the Buddha spoke in verse as follows:

410. Him I call a brāhmaṇa, who has no desire either for this world or for the next, who is free from craving and from moral defilements.

မဟာမောဂ္ဂလ္လာနတ္ထေရ ဝတ္ထု
၄၁၀။ ယဿာလယာ န ဝိရုဏ္ဏိ၊ အညာယ အကထံကထိ၊
အမတောဂဓ’ မနုပ္ပတ္တိံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (28) Mahāmoggallānatthera Vatthu

Verse 411

411. Yassālayā na vijjanti, aññāya akathaṃkathī
Amatogadha’ manuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.

411. Him I call a brāhmaṇa, who has no craving, who through knowledge of the Four Noble Truths is free from doubt, and has realized Nibbāna the Deathless.

Verse 411

XXVI (28) The Story of Thera Mahā Moggallāna

While residing at the Jetavana monastery, the Buddha uttered Verse (411) of this book, with reference to Thera Mahā Moggallāna.

On one occasion, the bhikkhus told the Buddha about Thera Mahā Moggallāna the same thing they had said of Thera Sāriputta that he still had attachment to worldly things. To them the Buddha said that Thera Mahā Moggallāna had discarded all craving.

Then the Buddha spoke in verse as follows:

411. Him I call a brāhmaṇa, who has no craving, who through knowledge of the Four Noble Truths is free from doubt, and has realized Nibbāna the Deathless.

ရေဝတတ္ထေရ ဝတ္ထု
၄၁၂။ ယောဓ ပုညဉ္စ ပါပဉ္စ၊ ဥဘော သင်္ဂ’မုပ္ပဂါ၊
အသောကံ ဝိရဇံ သုဒ္ဓိံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (29) Revatatthera Vatthu

Verse 412

412. Yodha puññañca pāpañca, ubho saṅga'mupaccagā
Asokaṃ virajaṃ suddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

412. Him I call a brāhmaṇa, who, in this world, has transcended both ties good and evil;
who is sorrowless and, being free from the taints of moral defilements, is pure.

Verse 412

XXVI (29) The Story of Sāmaṇera Revata

While residing at the Pubbārāma monastery, the Buddha uttered Verse (412) of this book, with reference to Sāmaṇera Revata.

One day, the bhikkhus said to the Buddha, "Revata is getting many offerings from people, he is gaining fame and fortune. Even though he lives alone in the forest, through supernormal power he has now built five hundred pinnacled monasteries for five hundred bhikkhus". To them the Buddha said, "Bhikkhus, my son Revata has discarded all craving; he has transcended both good and evil".

Then the Buddha spoke in verse as follows:

412. Him I call a brāhmaṇa, who, in this world, has transcended both ties good and evil;
who is sorrowless and, being free from the taints of moral defilements, is pure.

စန္ဒာဘတ္ထေရ ဝတ္ထု

၄၁၃။ စန္ဒံဝ ဝိမလံ သုဒ္ဓံ၊ ဝိပဿန္တမနာဝိလံ၊
နန္ဒိဘဝပရိက္ခိဏံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (30) Candābhatthera Vatthu

Verse 413

413. Candaṃva vimalaṃ suddhaṃ, vipasannamanāvilāṃ
Nandībhavaparikkhīṇaṃ¹, tamahaṃ brūmi brāhmaṇaṃ.

413. Him I call a brāhmaṇa, who, like the moon (in a cloudless sky), is pure, clear and serene, and in whom craving for existence is extinct.

Verse 413

XXVI (30) The Story of Thera Candābha

1. nandībhavaparikkhīṇaṃ: one in whom craving for continued existence, either in the current sensual existence or in a better and higher plane of existence in the rūpa (fine material) or arūpa (non-material) brahmā realms, is extinct.

While residing at the Jetavana monastery, the Buddha uttered Verse (413) of this book, with reference to Thera Candābha.

Candābha had, in a previous existence, made offerings of sandalwood to a stupa where the relics of Kassapa Buddha were enshrined-For this good deed, he was reborn in a brahmin family in Sāvatti. He was born with a distinguishing mark, viz., a circle of light radiating from around his navel. As this circle of light resembled the moon he came to be known as Candābha. Some brahmins, taking advantage of this unusual feature, put him on a cart and took him round the town for exhibition and only those who paid a hundred or a thousand were allowed to touch him. On one occasion, they stopped at a place between the town and the Jetavana monastery. To ariyas going to the Jetavana monastery, they said, "What is the use of your going to the Buddha and listening to his discourses? There is no one who is as powerful as Candābha. One who touches him will get rich; why don't you come and see?" The ariyas then said to them, "Only our teacher is powerful; he is unrivalled and matchless".

Then the brahmins took Candābha to the Jetavana monastery to compete with the Buddha. But when Candābha was in the presence of the Buddha, the ring of light went out by itself. When Candābha was taken out of sight of the Buddha, the ring of light returned automatically; it again disappeared when taken back to the presence of the Buddha. Candābha then asked the Buddha to give him the mantra (words of incantation) that would make the ring of light disappear from around his navel. The Buddha told him that the mantra could be given only to a member of his Order. Candābha told the brahmins that he was getting a mantra from the Buddha and that after mastering the mantra he would be the greatest person in the whole of Jambudīpa. So the brahmins waited outside the monastery.

Meanwhile, Candābha became a bhikkhu. He was instructed to contemplate the body, i.e., to reflect on the repulsiveness and impurity of the thirty-two constituents of the body. Within a few day, Candābha attained arahatship. When the brahmins who were waiting outside the monastery came to enquire whether he had acquired the mantra, Candābha replied, "You people had better go back now; as for me I am no longer in a position to go along with you". Other bhikkhus, hearing him, went to the Buddha and said, "Candābha is falsely claiming that he has become an arahat". To them the Buddha replied, "Candābha speaks the truth; he has eradicated all moral intoxicants".

Then the Buddha spoke in verse as follows:

413. Him I call a brāhmaṇa, who, like the moon (in a cloudless sky), is pure, clear and serene, and in whom craving for existence is extinct.

သီဝလိတ္ထေရ ဝတ္ထု

၄၁၄။ ယောမံ ပလိပထံ ဒုဂ္ဂံ၊ သံသာရံ မောဟမစ္စဂါ၊
တိဇ္ဈော ပါရဂတာ ဈာယီ၊ အနေဇော အကထံကထီ၊
အနုပါဒါယ နိဗ္ဗုတာ၊ တမဟံ ဗြူမိ ဗြဟ္မကံ။

XXVI. (31) Sīvalitthera Vatthu

Verse 414

414. Yomaṃ palipatham duggaṃ, saṃsāraṃ mohamaccagā
Tiṇṇo pāragato jhāyī, anejo akathamkathī
Anupādāya nibbuto, tamahaṃ brūmi brāhmaṇaṃ.

414. Him I call a brāhmaṇa, who, having traversed this dangerous swamp (of passion), this difficult road (of moral defilements), the ocean of life (saṃsāra), and the darkness of ignorance (moha), and having crossed the fourfold Flood has reached the other shore (Nibbāna), who practises Tranquillity and Insight Meditation, who is free from craving and from doubt, who clings to nothing and remains in perfect peace.

Verse 414

XXVI (31) The Story of Thera Sīvali

While residing at the Kuṇḍadhāna forest near the city of Kuṇḍakoliya, the Buddha uttered Verse (414) of this book, with reference to Thera Sīvali.

Princess Suppavāsā of Kuṇḍakoliya was in pregnancy for seven years and then for seven days she was in labour pains. She kept contemplating the unique qualities of the Buddha, the Dhamma and the Saṅgha and in the end of she sent her husband to the Buddha to pay obeisance to him on her behalf and to inform him of her condition. When informed of the condition of the princess, the Buddha said, "May Suppavāsā be free from danger and from sorrow; may she give birth to a healthy noble son in safety". As these words were being spoken, Suppavāsā gave birth to her son at her house. On that very day, soon after the birth of the child, the Buddha and some bhikkhus were invited to the house. Alms-food was offered there and the newly born child offered filtered water to the Buddha and the bhikkhus. To celebrate the birth of the child, the parents invited the Buddha and the bhikkhus to their house to offer food for seven days.

When the child grew up he was admitted to the Order and as a bhikkhu he was known as Sīvali. He attained arahatship as soon as his head was shaved off. Later, he became famous as the bhikkhu who received the largest amount of offerings. As a recipient of offerings he was unsurpassed.

On one occasion, the bhikkhus asked the Buddha why Sīvali, with the qualifications to become an arahat, was confined in his mother's womb for seven years. To them the Buddha replied, "Bhikkhus! In a previous existence, Sīvali was the son of a king who lost his kingdom to another king. In trying to regain their kingdom he had besieged the city on the advice of his mother. As a result, the people in the city were without food or water for seven days. It was for this evil deed that Sīvali was imprisoned in his mother's womb for seven years. But now, Sīvali has come to the end of all dukkha; he has realized Nibbāna".

Then the Buddha spoke in verse as follows:

414. Him I call a brāhmaṇa, who, having traversed this dangerous swamp (of passion), this difficult road (of moral defilements), the ocean of life (saṃsāra), and the darkness of ignorance (moha), and having crossed the fourfold Flood, has reached the other shore (Nibbāna); who practises Tranquillity and Insight Meditation, who is free from craving and from doubt, who clings to nothing and remains in perfect peace.

သုန္ဒရသမုဒ္ဒတ္ထေရ ဝတ္ထု

၄၁၅။ ယောဓ ကာမေ ပဟန္တာန၊ အနာဂါရော ပရိဗ္ဗဇေ၊
ကာမဘဝပရိက္ခိဏံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (32) Sundarasamuddatthera Vatthu

Verse 415

415. Yodha kāme pahantvāna, anāgāro paribbaje
Kāmaḥbhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.

415. Him I call a brāhmaṇa, who, in this world, has given up sensual pleasures, and leaving the home-life has become a bhikkhu; who has eradicated sensual desires and has come to the end of existence.

Verse 415

XXVI (32) The Story of Thera Sundarasamudda

While residing at the Jetavana monastery, the Buddha uttered Verse (415) of this book, with reference to Thera Sundarasamudda.

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

Sundarasamudda was the son of a rich man from Sāvatti. After he had entered the Order, he left for Rājagaha, which was forty-five yojanas away from Sāvatti, to practise meditation. One day, while some festivities were going on in Sāvatti, the parents of Sundarasamudda missed him very much; they also felt sorry for their son who was missing all the enjoyment and they wept. As they were weeping, a courtesan came to them and asked what the matter was. On hearing about their son, the courtesan said, "If I could make your son leave the Order and return to the life of a lay man how would you reward me?" The parents answered that they would make her rich. The courtesan then asked for a large sum of money and left for Rājagaha with a number of followers.

At Rājagaha, she rented a house with seven-tiered pinnacles on the route where Thera Sundarasamudda would come on his alms-round. She prepared good food and waited for him. On the first few days, she offered alms-food to the therā at the door of her house. Later, she invited him to come inside. Meanwhile, she paid money to some children to come and play just outside the house about the time the therā usually came on his alms-round. This gave her the excuse that it was very dusty and noisy on the ground floor; with this excuse she invited the therā to the top floor to have his alms-food. The therā consented and went up and as soon as he had entered the room, the courtesan closed the door. Then she started seducing the therā. She said to the therā, "Venerable Sir! Please be my youthful and energetic husband, and I will be your dearly beloved wife. After our long and happy wedded life we can both leave it to enter the Order and strive our very best to attain Nibbāna". When he heard these words the therā suddenly realized his mistake and got alarmed. Then he said to himself, "Indeed, by being negligent and unmindful I have made a great mistake".

At that instant, the Buddha saw from his Perfumed Chamber what was happening to Thera Sundarasamudda at Rājagaha. He called the Venerable Ānanda and said to him, "Ānanda! On an upper storey of a pinnacled building in Rājagaha, there now goes on a struggle between Sundarasamudda and a courtesan; but in the end the therā will be the winner". After saying this to Ānanda, the Buddha sent forth his radiance to the therā, made him feel his presence, and said, "My son! Be resolute and get rid of love of wealth and sensual pleasures".

Then the Buddha spoke in verse as follows:

415. Him I call a brāhmaṇa, who, in this world, has given up sensual pleasures, and leaving the home-life has become a bhikkhu; who has eradicated sensual desires and has come to the end of existence.

At the end of the discourse the therā attained arahatship, and by supernormal power passed through the roof into the sky and went to the Buddha.

(၁) ဇဋိလတ္ထေရ ဝတ္ထု (၂) ဇောတိကတ္ထေရ ဝတ္ထု
၄၁၆။ ယောဓ တဏှံ ပဟန္တန္တု၊ အနာဂါရော ပရိဗ္ဗဇေ၊
တဏှာဘဝပရိက္ခိဏံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (33) Jaṭilatthera Vatthu XXVI. (34) Jotikatthera Vatthu

Verse 416

416. Yodha taṇhaṃ pahantvāna, anāgāro paribbaje
Taṇhābhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.

416. Him I call a brāhmaṇa, who, in this world, has given up craving, and leaving the home-life has become a bhikkhu; who has eradicated craving and has come to the end of existence.

Verse 416

XXVI (33) The Story of Thera Jaṭila

While residing at the Veluvana monastery, the Buddha uttered Verse (416) of this book, with reference to Thera Jaṭila.

Soon after the passing away (parinibbāna) of Kassapa Buddha, an arahat therā went round for donations to build a gold stupa where the relics of Kassapa Buddha were to be enshrined. The therā came to the house of a goldsmith while he and his wife were engaged in a heated quarrel. The goldsmith shouted at the therā and said, "You had better throw your stupa into the water and go away". His wife then said to the goldsmith, "If you are angry with me you should abuse me only; you can even beat me if you like; but why do you have to abuse the Buddha and the therā? Surely, you have done a grievous wrong!" Hearing her words, the goldsmith realized the enormity of the wrong he had done and wanted to make atonement for it. So, he made some gold flowers, put them into three gold pots and offered them to be put into the relic chamber of the stupa of Kassapa Buddha.

In his present existence he was conceived in the womb of a rich man's daughter who had had an illicit love affair. When the child was born, she put it into a pot and floated it down the stream. A young woman who was bathing in the stream saw the child in the pot and took it with her. She adopted him and named him Jaṭila. Later, on the advice of a therā the woman sent Jaṭila to Taxila where he had his education. While at Taxila the therā arranged for him to stay at the house of a merchant who was a disciple of his. In

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due course, Jaṭila married the daughter of the merchant. Soon after the marriage, a large mound of gold of gold appeared in the backyard of the house which was newly built for the couple. Three sons were born out of this marriage. After that, Jaṭila joined the Order and attained arahatship within a few days.

On one occasion, as the Buddha went on an alms-round with five hundred bhikkhus including Jaṭila, they came to the house of the sons of Jaṭila. His sons offered alms-food to the Buddha and his disciples for fifteen days. Some time afterwards, the bhikkhus asked Jaṭila whether he was still attached to his mound of gold and his sons, and he answered that he had no more attachment to them. The bhikkhus then said to the Buddha that Jaṭila was falsely claiming to have attained arahatship. To them the Buddha said, "Bhikkhus! Jaṭila has got rid of craving and pride; he has indeed attained arahatship".

Then the Buddha spoke in verse as follows:

416. Him I call a brāhmaṇa, who, in this world, has given up craving, and leaving the home-life has become a bhikkhu; who has eradicated craving and has come to the end of existence.

Verse 416*¹

XXVI (34) The Story of Thera Jotika

While residing at the Veḷuvana monastery, the Buddha uttered Verse (416) of this book, with reference to Thera Jotika.

Jotika was a famous rich man from Rājagaha. He lived in a stately mansion with seven tiered pinnacles. There were seven walls around his mansion, each of which had an entrance guarded by celestial demons. The fame of his wealth spread far and wide, and many people came to see his mansion. On one occasion, King Bimbisāra came to visit Jotika; he also brought his son Ajātasattu with him. Ajātasattu seeing the grandeur of Jotika's mansion vowed that he would not allow Jotika to live in such a magnificent mansion when he became king. On the king's departure from his house Jotika presented the king with a large priceless ruby. It was the custom of Jotika to give presents to all visitors who came to see him.

When Ajātasattu ascended the throne, after killing his father, he came with his soldiers to take the mansion of Jotika by force. But as all the gates were well guarded by

1. Story No. (33) and (34) of this chapter have the same verse.

celestial demons, Ajātasattu and his soldiers had to retreat. Ajātasattu fled to the Veluvana monastery and he found Jotika listening to a discourse given by the Buddha. Seeing Jotika at the feet of the Buddha, Ajātasattu exclaimed, "After making your guards fight me, you are now pretending to be listening to a discourse!" Jotika realized that the king had gone to take his place by force and that he had been compelled to retreat.

In a past existence, Jotika had made a solemn wish that his property might not be taken away from him against his wish, and this wish had been fulfilled. So Jotika said to King Ajātasattu, "O king! My property cannot be taken away against my wish". Saying this, he stretched out his ten fingers and asked the king to take off the twenty rings he was wearing on his fingers. The king tried hard to take them off but did not succeed. Jotika then asked the king to spread out a piece of cloth and as Jotika put his fingers on to the cloth, all his rings easily slipped off. After he had given all his rings to King Ajātasattu, Jotika asked the Buddha that he might be permitted into the Order. Soon after entering the Order, Jotika attained arahatship.

One day, when other bhikkhus asked him whether he had any more craving left in him for his mansion, his wealth and his wife, he answered that he did not have any more craving for them. The bhikkhus then went to the Buddha and said, "Venerable Sir! Thera Jotika claims to have attained arahatship; he is telling lies". To them the Buddha said, "Bhikkhus! Jotika speaks the truth; he does not have any more craving in him. He is now an arahat".

Then the Buddha spoke in verse as follows:

416. Him I call a brāhmaṇa, who, in this world, has given up craving, and leaving the home-life has become a bhikkhu; who has eradicated craving and has come to the end of existence.

နဋပုတ္တကတ္ထေရ ဝတ္ထု၊
၄၁၇။ ဟိတ္တာ မာနသကံ ယောဂံ၊ ဒိဗ္ဗံ ယောဂံ ဥပစ္စဂါ၊
သဗ္ဗယောဂဝိသယုတ္တံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (35) Naṭaputtakatthera Vatthu

Verse 417

417. Hitvā mānusakaṃ yogaṃ, dibbaṃ yogaṃ upaccagā
Sabbayogavisamyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

417. Him I call a brāhmaṇa, who has given up attachment to (sensual pleasures of) human life, has transcended attachment to (sensual pleasures of) deva life and is completely free from all attachment.

Verse 417

XXVI (35) The Story of Thera Naṭaputtaka

While residing at the Jetavana monastery, the Buddha uttered Verse (417) of this book, with reference to Thera Naṭaputtaka, who was the son of a dancer.

Once, the son of a dancer was going round the streets singing and dancing when he had a chance to listen to a discourse given by the Buddha. After listening to the discourse, he entered the Order and attained arahatship soon afterwards. One day, while the Buddha and the bhikkhus including Naṭaputtaka were going on an alms-round, they came across the son of another dancer dancing in the street. Seeing the young man dancing, the other bhikkhus asked Naṭaputtaka whether he still liked dancing. And Naṭaputtaka answered, "No, I do not". The bhikkhus then went to the Buddha and told him that Thera Naṭaputtaka was falsely claiming to have attained arahatship. Thereby, the Buddha said, "Bhikkhus! Naṭaputtaka has gone beyond all bonds of attachment; he has become an arahat".

Then the Buddha spoke in verse as follows:

417. Him I call a brāhmaṇa, who has given up attachment to (sensual pleasures of) human life, has transcended attachment to (sensual pleasures of) deva life and is completely free from all attachment.

နဋပုတ္တကတ္ထေရ ဝတ္ထု

၄၁၈။ ဟိတွာ ရတိံ စ အရတိံ စ၊ သီတိဘူတံ နိရူပသိံ၊
သဗ္ဗလောကာဘိသုံ ဝီရံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (36) Naṭaputtakatthera Vatthu

Verse 418

418. Hitvā ratim ca aratim ca, sītibhūtaṃ nirūpadhim¹
Sabbalokābhibhum² vīraṃ, tamahaṃ brūmi brāhmaṇaṃ.

1. nirūpadhim: according to the Commentary, "nirūpadhim ti nirūpakkilesaṃ", i.e., free from substratum or free from moral defilements (kilesā).

2. sabbalokābhibhum: lit., one who has conquered all the world, i.e., one who has put and end to rebirths, or the arising of the khandhas.

418. Him I call a brāhmaṇa, who has given up taking delight (in sensual pleasures) and not taking delight (in solitude); who has attained perfect peace and is free from moral defilements; who has overcome all the five khandhas (lit., the world) and is diligent.

Verse 418

XXVI (36) The Story of Thera Naṭaputtaka

While residing at the Veluvana monastery, the Buddha uttered Verse (418) of this book, with reference to another Thera Naṭaputtaka, son of another dancer.

As in the previous story, the son of a dancer had entered the Order and had attained arahatship. Other bhikkhus went to the Buddha and told him about Thera Naṭaputtaka claiming to have attained arahatship. To them the Buddha said, "Bhikkhus! Naṭaputtaka has given up taking delight in all things".

Then the Buddha spoke in verse as follows:

418. Him I call a brāhmaṇa, who has given up taking delight (in sensual pleasures) and not taking delight (in solitude); who has attained perfect peace and is free from moral defilements; who has overcome all the five khandhas (lit., the world) and is diligent.

ဝဂ္ဂိသတ္ထေရ ဝတ္ထု

၄၁၉။ စုတိယော ဝေဒိ သတ္တာနံ၊ ဥပပတ္တိန္ဒ သဗ္ဗသော၊
အသတ္တံ သုဂတံ ဗုဒ္ဓံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

၄၂၀။ ယဿ ဂတိံ န အနန္တိ၊ ဒေဝါ ဂန္ဓဗ္ဗမာနသာ၊
ခီကာသဝံ အရဟန္တံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (37) Vaṅṛisatthera Vatthu

Verses 419 and 420

419. Cutim yo vedi sattānaṃ, upapattiṇca sabbaso
Asattaṃ sugataṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

420. Yassa gatiṃ na jānanti, devā gandhabbamānusa
Khīṇāsavaṃ arahantaṃ, tamahaṃ brūmi brāhmaṇaṃ.

419. Him I call a brāhmaṇa, who knows the death and rebirth of beings in every detail, who is detached, who follows the good practice and knows the Four Noble Truths.

420. Him I call a brāhmaṇa, whose destination the devas or gandhabbas or men do not know, who has eradicated moral intoxicants and is an arahat.

Verses 419 and 420

XXVI (37) The Story of Thera Vaṅḡsa

While residing at the Jetavana monastery, the Buddha uttered Verses (419) and (420) of this book, with reference to Thera Vaṅḡsa.

Once, in Rājagaha, there was a brahmin by the name of Vaṅḡsa who by simply tapping on the skull of a dead person could tell whether that person was reborn in the world of the devas, or of the human beings, or in one of the four lower worlds (apāyas). The brahmins took Vaṅḡsa to many villages and people flocked to him and paid him ten, twenty or a hundred to find out from him where their various dead relatives were reborn.

On one occasion, Vaṅḡsa and his party came to a place not far from the Jetavana monastery. Seeing those people who were going to the Buddha, the brahmins invited them to come to Vaṅḡsa who could tell where their relatives had been reborn. But the Buddha's disciples said to them, "Our teacher is one without a rival, he only is the Enlightened One". The brahmins took that statement as a challenge and took Vaṅḡsa along with them to the Jetavana monastery to compete with the Buddha. The Buddha, knowing their intention, instructed the bhikkhus to bring the skulls of a person reborn in niraya, of a person reborn in the animal world, of a person reborn in the human world, of a person reborn in the deva world and also of an arahat. The five were then placed in a row. When Vaṅḡsa was shown those skulls he could tell where the owners of the first four skulls were reborn; but when he came to the skull of the arahat he was at a loss. Then the Buddha said, "Vaṅḡsa, don't you know? I do know where the owner of that skull is". Vaṅḡsa then asked the Buddha to let him have the magical incantation (mantra) by which he could thus know; but the Buddha told him that the mantra could be given only to a bhikkhu. Vaṅḡsa then told the brahmins to wait outside the monastery while he was being taught the mantra. Thus, Vaṅḡsa became a bhikkhu and, as a bhikkhu, he was instructed by the Buddha to contemplate the thirty-two constituents of the body. Vaṅḡsa diligently practised meditation as instructed by the Buddha and attained arahatship within a short time.

When the brahmins who were waiting outside the monastery came to ask Vaṅḡsa whether he had acquired the mantra, Vaṅḡsa said, "You all had better go now; as for me, I should no longer go along with you". Other bhikkhus hearing him thought he was telling lies, so they went to the Buddha and said, "Venerable Sir! Vaṅḡsa is falsely claiming to

have attained arahatship". To them the Buddha said, "Bhikkhus! Vaṅgīsa really knows the death and rebirth of beings".

Then the Buddha spoke in verse as follows:

419. Him I call a brāhmaṇa, who knows the death and rebirth of beings in every detail, who is detached, who follows the good practice and knows the Four Noble Truths.

420. Him I call a brāhmaṇa, whose destination the devas or gandhabbas or men do not know, who has eradicated moral intoxicants and is an arahat.

ဓမ္မဒိန္နာ ထေရီ ဝတ္ထု
၄၂၁။ ယဿ ပုရေ စ ပစ္ဆာ စ၊ မဇ္ဈေ စ နတ္ထိ ကိဉ္ဇနံ၊
အကိဉ္ဇနံ အနာဒါနံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (38) Dhammadinnā Therī Vatthu

Verse 421

421. Yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṃ
Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

421. Him I call a brāhmaṇa, who does not cling to the past, future and present khandha aggregates and who is free from moral defilements and attachment.

Verse 421

XXVI (38) The Story of Therī Dhammadinnā

While residing at the Veluvana monastery, the Buddha uttered Verse (421) of this book, with reference to Therī Dhammadinnā.

Once, there was a lay-disciple of the Buddha named Visākha in Rājagaha. After hearing the Buddha's discourses again and again Visākha attained Anāgāmi Fruition and he said to his wife, "Please accept all my property; from today, I'm not going to take part in any of the affairs of the house". His wife Dhammadinnā retorted, "Who would swallow the spittle you have thrown up?" Then she asked permission from him to enter the Order and became a bhikkhunī. After becoming a bhikkhunī she went to a monastery in a small village in the company of other bhikkhunīs to practise meditation. Within a short time, she attained arahatship and returned to Rājagaha.

Visākha, hearing that Dhammadinnā had returned, went to see her and asked her some questions. When he asked her about the first three maggas she answered him; but when he asked her questions on the arahatta magga and phala she said, "O lay-disciple!

This matter is out of your depth; if you want, you may go and ask the Buddha". When Visākha asked the Buddha, the Buddha said, "Dhammadinnā has already answered your question. If you ask me I shall have to give the same answer". Saying this the Buddha confirmed the fact that Dhammadinnā had attained arahatship.

Then the Buddha spoke in verse as follows:

421. Him I call a brāhmaṇa, who does not cling to the past, future and present khandha aggregates and who is free from moral defilements and attachment.

အင်္ဂုလိမာလတ္ထေရ ဝတ္ထု
၄၂၂။ ဥဿဘံ ပဝရံ ဝီရံ၊ မဟေသိံ ဝိဇိတာဝိနံ၊
အနေဇံ နာတကံ ဗုဒ္ဓံ၊ တမဟံ ဗြူမိ ဗြဟ္မဏံ။

XXVI. (39) Aṅgulimālatthera Vatthu

Verse 422

422. Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ
Anejaṃ nhātaṃ¹ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

422. Him I call a brāhmaṇa, who is fearless like a bull, who is noble and diligent, who is a seeker of high moral virtues and a conqueror (of three Māras)² who is free from craving, who has been cleansed of moral defilements and knows the Four Noble Truths.

Verse 422

XXVI (39) The Story of Aṅgulimāla

While residing at the Jetavana monastery, the Buddha uttered Verse (422) of this book, with reference to Thera Aṅgulimāla.

On once occasion, King Pasenadi and Queen Mallikā made an alms-offering to the Buddha and his bhikkhus numbering five hundred in all, on a scale which could not be surpassed by anyone else. At that ceremony, each bhikkhu was to have an elephant holding a white umbrella over his head as a sunshade. However, they could get only four hundred and ninety-nine trained elephants and so they had to put in an untrained elephant and it was allotted to hold the umbrella over Thera Aṅgulimāla. Every one was

1. nhātaṃ: made clean (of moral defilements); an allusion to the ceremonial bathing of the brahmin after finishing his course of studies.

2. three Māras: moral defilements (kilesamāra), death (maraṇamāra), the evil one (devaputtamāra).

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

afraid that the untrained elephant might give trouble, but when brought near Thera Āṅgulimāla it was quite docile.

It was with reference to this incident that the bhikkhus later asked Āṅgulimāla whether he did not get frightened or not. To this question Āṅgulimāla answered that he was not frightened. The bhikkhus then went to the Buddha and said that Thera Āṅgulimāla claimed to have attained arahatship. To them the Buddha said, "Bhikkhus! It is quite true that Āṅgulimāla was not afraid; those who are like him are also not afraid".

Then the Buddha spoke in verse as follows:

422. Him I call a brāhmaṇa, who is fearless like a bull, who is noble and diligent, who is a seeker of high moral virtues and a conqueror (of three Māras) who is free from craving, who has been cleansed of moral defilements and knows the Four Noble Truths.

ဒေဝဟိတဗြာဟ္မဏ ဝတ္ထု

၄၂၃။ ပုဗ္ဗေနိဝါသံ ယော ဝေဒိ၊ သဂ္ဂါပါယဉ္စ ပဿတိ၊
အထော ဇာတိက္ခယံ ပတ္တော၊ အဘိညာဝေါသိတော မုနိ၊
သဗ္ဗဝေါသိတဝေါသာနံ၊ တမဟံ ဗြူမိ ဗြာဟ္မဏံ။

XXVI. (40) Devahitabrāhmaṇa Vatthu

Verse 423

423. Pubbenivāsaṃ yo vedi, saggāpāyañca passati
Atha jātikkhayaṃ patto, abhiññāvosito muni
Sabbavositavosānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

423. Him I call a brāhmaṇa, who knows past existences, who sees the celestial as well as the lower worlds, who has reached the end of rebirths, who, with Magga Insight, has become an arahat and has accomplished all that is to be accomplished for the eradication of moral defilements.

Verse 423

XXVI (40) The Story of Devahita the Brahmin

While residing at the Jetavana monastery, the Buddha uttered Verse (423) of this book, with reference to Devahita, a brahmin.

On once occasion, the Buddha suffered from a gastric ailment and he sent Thera Upavāṇa to get some hot water from Devahita the brahmin. The brahmin was very pleased to have this rare opportunity to offer something to the Buddha. So, in addition to

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hot water he also gave the therā some molasses for the Buddha. At the monastery Thera Upavāṇa gave a warm bath to the Buddha; after the bath he offered the Buddha a mixture of molasses and hot water. After drinking the mixture there was instant relief. The brahmin then came and asked the Buddha, "Venerable Sir! An offering made to whom gives one the greatest benefit?" To him the Buddha said, "Brahmin! An offering made to one who has given up all evil is the most beneficial".

Then the Buddha spoke in verse as follows:

423. Him I call a brāhmaṇa, who knows past existences, who sees the celestial
the lower worlds, who has reached the end of rebirths, who, with Magga Insight,
has become an arahat and has accomplished all that is to be accomplished for the
eradication of moral defilements.

At the end of the discourse the brahmin became established in the faith in the Three
Gems (the Buddha, the Dhamma and the Saṃgha) and became a lay-disciple of the
Buddha.

ဗြာဟ္မဏဝဂ္ဂေါ ဆဗ္ဗိသတိမော နိဗ္ဗိတော။

Brāhmaṇavaggo chabbīsatiṃ niṭṭhito.

End of Chapter Twenty-six: The Brāhmaṇa.

END OF THE DHAMMAPADA.

